













The History  
of the  
BRITISH EMPIRE IN INDIA  
AND THE EAST.

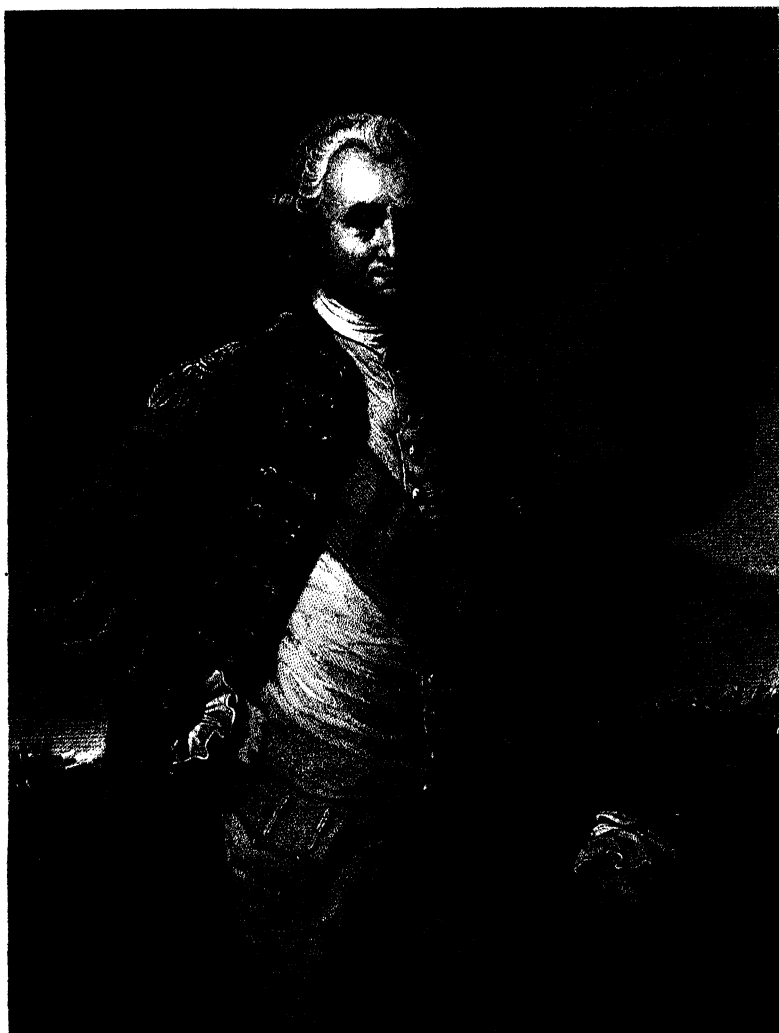
BY DR E. H. NOLAN.



NAWAB SALAR JUNG BAHADUR.

SIR DAVID BAIRD DISCOVERING THE BODY OF TIPPOO SAIB.



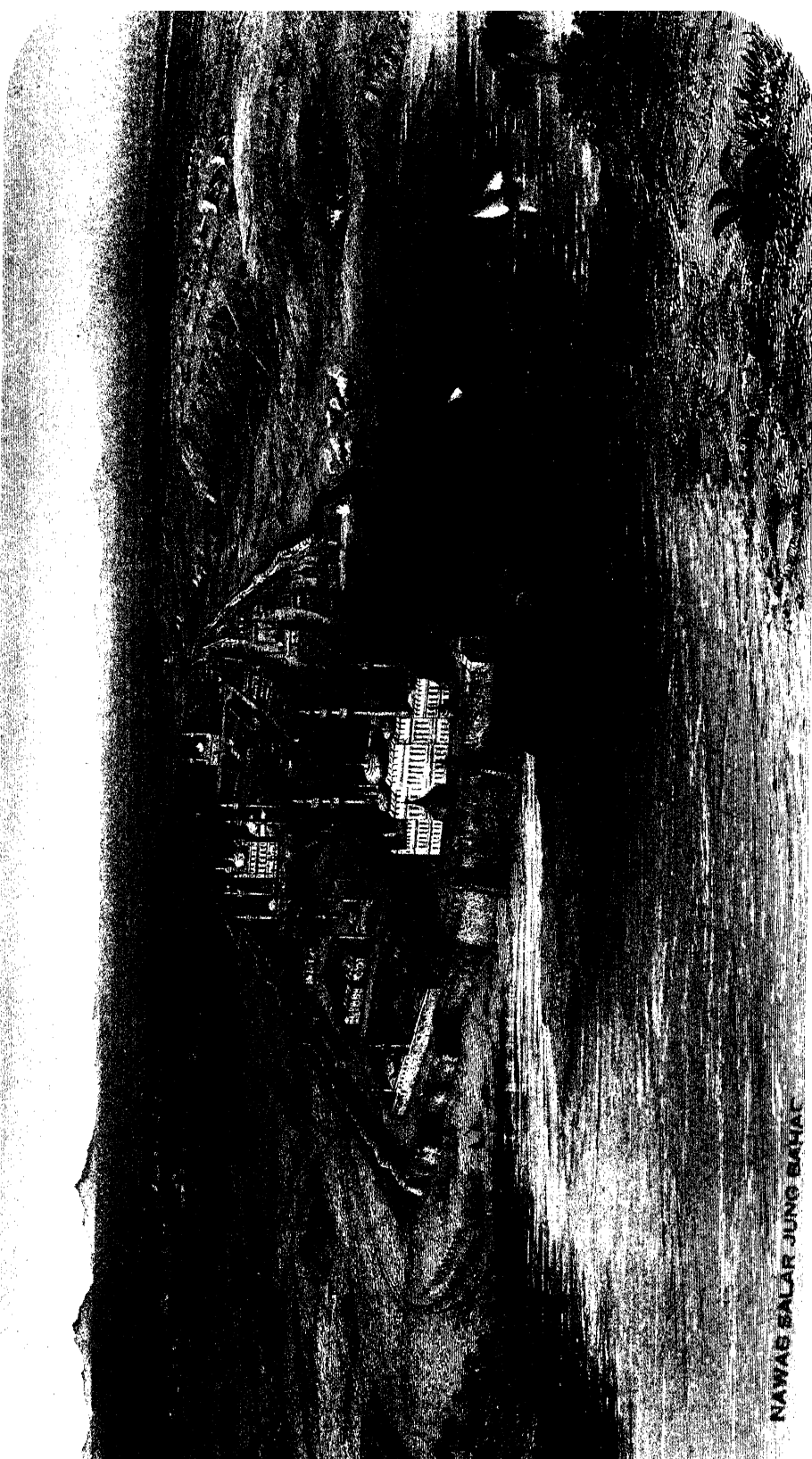


G. Steuart

HONORABLE MEMORIAL

Presented to the House of Commons  
in the year 1781, by the





NAWAS BALAR JUNG BAHAD







1890

THE HON. THE GOVERNOR GENERAL

GOVERNOR GENERAL OF INDIA

WARREN HASTINGS, ESQ.

*from a painting by Sir J. Reynolds*

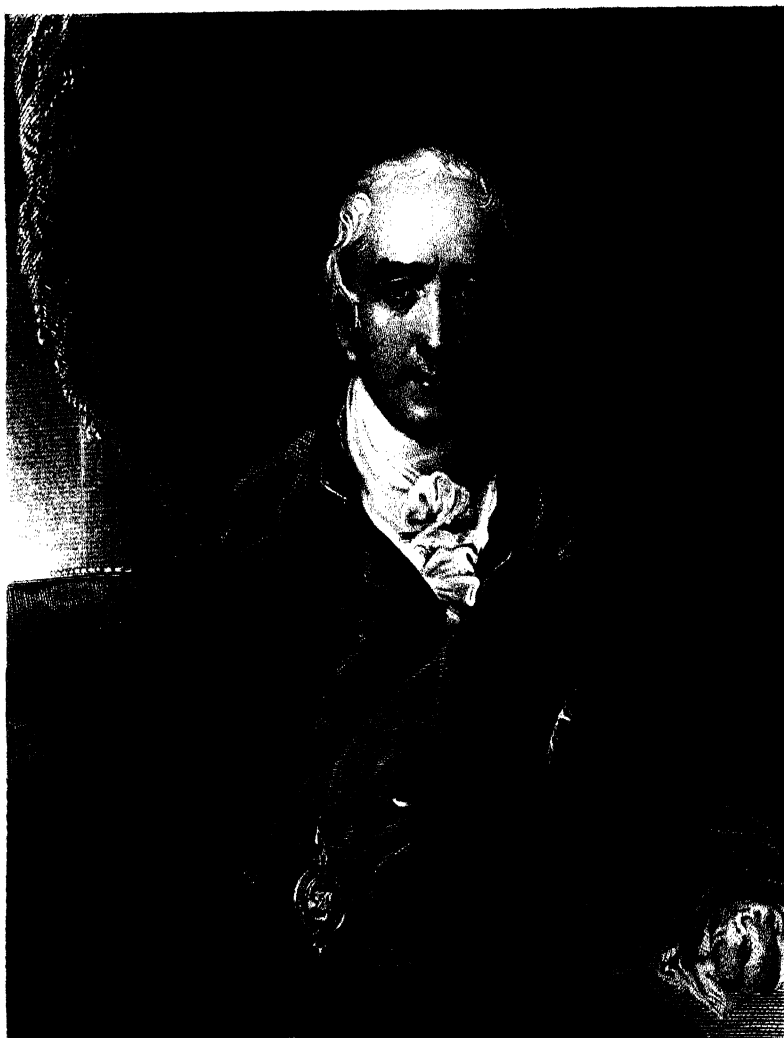
THE HON. THE GOVERNOR GENERAL





NATURAL SCIENCE ILLUSTRATIONS





REPRESENTATIVE OF THE NATION, 1800.  
 NAWAB SALAR JUNG BAHADUR.

*Portrait painted by Sir David Wilkie, 1800.*











SAWAB SALAF JUMI BSHADIR



## INTRODUCTION.

COLONEL GURWOOD, in his important work, the *Despatches of the Duke of Wellington*, makes the following remark:—"The great end of history is the exact illustration of events as they occurred; and there should neither be exaggeration nor concealment, to suit angry feelings or personal disappointment. History should contain the truth, the whole truth, and nothing but the truth." In the subject of this work the temptation to deviate from the principle laid down by the writer just quoted is very great. The government of India has long been the theme of party politics in the legislature and throughout the British empire, and recent events have not diminished the tendency to debate the matter, even where the information possessed but little qualified the adventurous disputants. Foreign nations have entered into this discussion, and, prompted by envy or by an adverse policy, have subjected the settlement, progress, and government of the British in India to the most searching, stringent, and severe criticism. The commercial classes in England were, to a considerable extent, in conflict with the home government and the Honourable East India Company, so long as the latter was a trading company. The missionary societies, representing the religious public, have been in collision with the directors on their religious policy in India, and upon numerous social questions of the deepest concern. Military authorities of eminence have expressed very serious differences of opinion with one another and the committee in Leadenhall Street, as to the constitution and direction of the army. Political economists have complained of the management of Indian resources, and mooted schemes of great magnitude in reference to their future development. The crown and the company have not always worked in harmony, and both have been denounced by native rajahs, parliamentary orators, and popular writers, as unjust and negligent; while men of profound experience in Indian affairs and Indian character have represented the government as adapted to the people with wondrous suitability, and maintained with unswerving justice. Under these circumstances, to avoid a partizan feeling in any direction, keeping in view the old but much neglected maxim, *audi alteram partem*, is an honourable task for a writer to propose to himself, but one of extreme difficulty to perform. It is, however, essential to a correct and honest History of India, not only that a general impartiality should be observed, but that fair account be taken of every conflicting interest and party, and their views, and the arguments by which they have been supported, correctly represented to the general reader. The laborious investigations which this duty imposed have been faithfully executed, and in the following chapters the injunction shall be obeyed—"Nothing extenuate, nor set down aught in malice."

That there have been misgovernment and neglect in the administration of India is too true; but no Englishman can make himself acquainted with all the circumstances of our Indian acquisitions, and the character of the native instrumentality which has been of necessity employed in the army, the collection of taxes, and the dispensation of justice, without feeling that the English nation might take as a motto, descriptive of its Indian rule, the title which Bulwer Lytton gives to one of his works—"Not so bad as we seem." That evils of terrible magnitude exist in the social condition of India, which the government have not made adequate efforts to eradicate, or even to mitigate—and that some have attended the progress of English power and government—is so obvious, and so certain to be the case under any form of government, that it is astonishing how intelligent persons are

found to feel or affect surprise. It is still more a matter of wonder that those who have so keen an eye for the detection of misrule, and for the errors and mischiefs which have been permitted to remain, and even to grow up under our supervision, should be so dull in noting the benefits conferred, and which have been mingled with the measures most generally regarded as injurious. The great dramatist represents Henry V. as discovering amidst the perils of Agincourt that there is

"Some soul of goodness in things evil  
Would men observingly distil it out."

This is the spirit in which all criticism on Indian affairs, and, in fact, all historical criticism, should be made.

The importance of the subject demands that the attention of the British public should be dispassionately given to the present condition of India, and to the measures in reference to her government which must occupy the legislature for very many years to come. This cannot be done but by an intelligent acquaintance with the country, its resources, history, and the social condition of its inhabitants. No time could be more favourable for elucidating these topics in a manner adapted to popular perusal, yet also in a manner comprehensive and in harmony with the progress of the people of this country in the knowledge of social, economical, and political science. India is the brightest gem in the most glorious crown that was ever placed upon a queenly brow. William, Prince of Orange, is represented to have said of Ireland, when looking down from an elevated position upon one of her beautiful landscapes, "This is a country well worth fighting for!" and who could look upon the glorious "Ind," teeming with fertility—rich in all the natural luxury of the tropics—glowing beneath the brightest sunshine that smiles on even the landscapes of the East—bounded by the old historic lands of remotest antiquity—curious alike in the phenomena of nature and the mental peculiarities of the races that dwell there, and containing unworked resources sufficient to tempt the ambition of the greatest and richest empire—without feeling that it is worthy to be kept by those who conquered, and still nobly hold it. Surely, if ever country were worthy the valour of the brave, the study of the learned, the exploration of the philosopher, the observation of the traveller, and the holy enterprise of the Christian, this is it. There genius of every order may find scope. The languages, literature, religion, and customs of the people,—the scenery, soil, mines, material resources, and geographical position of the country,—all invite the brave in arts and study, as much as the brave in arms, to confer upon it the benefit of their enterprise, and thus enlarge the sphere of human advantage, as well as open up for themselves a track of fame and honour. It is scarcely possible for the English student, at all events now, to devote too much attention to this subject.

For the future welfare of India, and for English dominion and renown, there is hope. The hurricane which has passed over Hindoostan will purify the political and social atmosphere, and leave a brighter and more benign calm than prevailed before. We must not regard political any more than natural convulsions as simply evils. It is necessary that the mind of a nation should be disturbed, to awaken it from supineness, even although the process be alarming. Agitation prevents social evils from settling into a sediment; the more they are stirred, the greater the probability that they will evaporate and pass away. The lightning, which dazzles in the distance, shaking the heavens with thunder, blasting the forest tree, and shattering the sacred temple or the stately palace, also rends the cloud, and scatters its pent-up treasures on the thirsty soil; so in the dealings of Providence, when the voice of his reproof reverberates through the nations, and the lightning of his power smites and overthrows the proudest monuments of human sagacity and dominion, He at the same time replenishes the earth with his goodness, and prepares, by the very processes which fill the peoples with dismay, seasons of fair tranquillity and brightening joy. The breeze which sweeps the stagnant lake carries onward its pestiferous odour, but it also passes over park and pasture, bearing on its laden wing the fragrance of blossom and of flower. It is thus that a philosophic mind regards the operations of the Divine government. So long as the heart

of a nation is sound—so long as there are principle, self-examination, and courage—disasters bear within them the elements of political resuscitation. This has been singularly the case in the history of great nations. They have seldom emerged from an inferior position to a new and higher one, without having experienced some rude collision from without or convulsion within, as in a geological catastrophe, when an inferior organisation breaks up to give place to one of superior type. Frequently great changes take place in the inner life of a nation by slow degrees, less observed by other nations, but not less felt by the people who are the subjects of the change; but it is questionable if even these are ever painless—old customs, laws, religions, do not expire, nor are old policies changed, as the western sunset passes softly away, or as the dawn noiselessly advances with bright feet along the heavenly way: the bird which shakes off its old for a new and gayer plumage finds the process painful as well as gradual, although the result is renewed strength and beauty.

The events which have lately occurred in India, and by which all humane minds have been horror-stricken, are the certain although terrible means by which India is to be opened up to better government and European civilisation. The obstacles which stood most in the way of such happy changes were caste and Mohammedanism; the former must cease to obtain any official recognition, and the latter must be kept down by the only means possible—the point of the sword. As to caste, there never existed on earth any barrier to human progress so effectual; imagination, however depraved morally, while intellectually active, never conceived anything by which pride, oppression, and an immutable ignorance, might be so efficiently conserved. The government of India has been blamed and defended with equal zeal for treating it with respect. Colonel Sykes has irrefutably proved the impossibility of refusing to recognise it, either in the organisation of the army or the administration of the law: it was at once a religious and social institution, possessing a traditional and positive force in relation to society in India which could not be ignored. But the time has gone by when it is safe or possible to humour it, or allow it to impede the aims of government, the discipline of the army, or the progress of society. A writer in the *Northern Daily Express* thus notices the necessity which circumstances now impose upon the Indian government to declare boldly that they will no longer allow this distinction to make the government of India one of sufferance, or to constrain it to appear as if conniving at an institution so abhorrent to reason, justice, and civilisation:—"We see at last the downfall of a horrible superstition, not Brahminism, but of a superstition more revolting and insane—namely, an unprincipled deference to superstition—in a word, the superstition of the Indian civil service. Consider whether the infamy is greater in the poor ignorant creature who burns an old woman for witchcraft, in the full belief that she has formed a compact with the devil, or in him who, believing neither in witchcraft nor devil, attends the fire, and contributes with his own hands a fagot, on the principle that it is better not to disturb inveterate prejudices and long-established customs. This is the plea, and has been the policy, of those who emphatically call themselves 'old Indians.' This is what they oracularly call the traditional policy." Although the passage is too severe, if considered as a description of the motives and principles of the whole civil service of the East India Company, it yet fairly depicts the conduct of the extreme men, civil and military, who abetted a time-serving and timid policy towards the superstitions of India generally, and towards that of caste especially. There is now, however, an end to this; the great military revolution which has startled and fixed the attention of the world has swept away, as with a whirlwind, the very institution it was one of its objects to preserve. England will now provide for the government of India in spite of caste, and with no other recognition than the tolerant spirit of the religion and character of the British people teaches her rulers to observe to all creeds and conditions of men. Here there is a vast advantage gained, at a great expenditure, it is true, both of blood and treasure, and at some cost of prestige; but for the bloodshed a terrible retribution has already been exacted, the treasures plundered will soon be replaced by the improved condition of the country under a better governmental administration; and even the prestige of England will be increased, not only by the glorious fortitude called forth on the part of her suffering soldiers, civilians, and women, or by the new victories

which crown the reconquest of upper India, but by the moral power she has put forth in proving herself equal to the emergency of so great a crisis, as well as able to make use of it for her own honour and the lasting good of the vanquished. As the mariner, who proves his seamanship and his courage in the storm, as well as tests the quality of the ship in which he sails, gaining experience of her and of himself—so England, amidst this tumult, has established the unbending character of her courage and the resources of her empire, while experience is gleaned in reference to her Asiatic dominion which will serve for generations.

The limitation of Mohammedan power and influence must be one of the results of the reconstitution of British authority in India, and such a change must affect the whole social condition of that country. Mohammedanism and a high degree of civilisation cannot co-exist among the same people. The Koran is not only the Bible of the Mussulman, it is his book of science and of government. Its laws and doctrines extend to the whole individual and social life of the Prophet's followers. On all scientific subjects its contents are absurd, puerile, and superstitious; on subjects of public law and policy it is despotic and fanatical. Discoveries in science or social economics are adverse to the fixed principles of this standard, they are therefore rejected by the true believer as infidel. Turkey exhibits the impossibility of a Mohammedan state advancing in the arts and in good government, even under the most favourable conditions: all development of commerce, agriculture, and science in the Turkish empire is to be ascribed to Christians, and is regarded with either disdain, hatred, or horror, according to the individual character of the Turk, or the degree of fanaticism with which he is imbued. It is true that when the light of science does find entrance to the mind of the Mohammedan his religion is destroyed, for if the Koran be confuted in one point, it is confuted in its entirety. Infallible in its pretensions on all subjects, as soon as it is found to be in error, its authority perishes. The public schools in India, and the missionaries, have infused just philosophical notions among the better classes of Mohammedan youth, and where this has been the case they have invariably become sceptics to their creed. A perception of this fact has roused the fanaticism of all Mohammedan India against the English. Alarmed lest intercourse with them, an acquaintance with their literature, or observation of their scientific knowledge, should supplant the doctrines of the Koran, the religious *par excellence* have become maddened with rage against the presence of Europeans in India, and a desire grew up to attempt their expulsion at any risk. This was one of the sources from which sprang the movement by which revolt and slaughter were so recently carried over all Northern and North-western India. For a considerable time the members of various orders especially devoted to the service of the Prophet have been urging on the population and the soldiery to insurrection and revolt in the name of religion; while the more politic among the rajahs and public men have been counselling them to wait for an inviting opportunity. The people were as desirous as the soldiery for a movement against the government, or even more desirous; but it was felt that upon a revolt of the united Brahmins and Mussulmen soldiery, at least partially successful, depended whether the people could effect anything, and accordingly suspense and an anxious, importunate expectation for the moment that should decide the experiment pervaded Mohammedan India. It is probable that this hatred would have been long nursed, without any more open display than desultory outbursts at public festivals, if chances of success had not offered, by the fewness of the British troops, the extraordinary confidence placed in the sepoys, and the marvellous want of vigilance on the part of the authorities, notwithstanding innumerable warnings. Lord Brougham, when investigating the greater probability of crime in proportion to the chance of impunity, remarked—"All the chances which a man has of escape naturally affect his mind when he is meditating whether he shall commit an offence or not." There is no doubt that whatever amount of provocation existed in the fact that cartridges glazed with fat of oxen or swine were served out to the men, by using which caste would have been forfeited, yet the chances of exemption from ultimate failure, presented by the circumstances named above, decided the minds of the soldiery upon revolt. Hereafter no such temptations will be in the way of either Hindoo or Mohammedan. The discipline of the Indian army will be placed on such a footing, and that army so constituted, as to afford

## INTRODUCTION.

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ground for security, and in the public tranquillity a guarantee for progress in civilisation, and the prosperity of the country. According to the religion of the Mohammedan, Christians are not necessarily devoted to death, but only to slavery under certain forms and conditions; while the hatred to heathenism inculcated by that creed is never mitigated—it dooms the idolater to death without mercy. In the future of India, therefore, when Brahmin and Mohammedan perceive that there is no prospect of overthrowing the “kumpany sahib,” they will exercise towards one another, unchecked, the antipathies of their hostile religions, and a second coalition against Europeans will be extremely unlikely, if not impossible. It is not probable that attempts to conciliate the Mohammedan population or soldiery will again be made; all such efforts would fail—Mohammedans cannot be conciliated: the surrender of the country to their control would alone satisfy them. The conciliation of a bigoted sect, whose most cherished religious principle is ascendancy, is bad policy; concession adds to their strength—they attribute it to weakness or an act of homage to their rights, and are proportionately emboldened. This has always been the case with all bigoted and fanatical superstitions; it is in the nature of things for it to be so: and therefore the true policy of the future will be to curb the licentiousness of all fanaticisms in India, and assert the liberty of all, whatever their creed, despite the long-cherished superstitions, or the prescriptive assumption of castes. That this will be the genius of our government in India hereafter public opinion in Great Britain has already indicated; and the noble heir of the house of Derby well expressed the experience of later times when he remarked—“Independent of public opinion, no man and no institution in this country is, or (and thank God for it) can be.” That the government of India will be adapted to the moral and political phenomena there, and the newly-awakened interest taken in Indian affairs by the United Kingdom, there can be no doubt; yet, on the whole, it is false to represent India as having been unjustly treated in a religious point of view. The Rev. Dr. Robert Lee, of Edinburgh, has put this assertion in a just light in these words:—“We incurred no guilt by not having used our power to make converts of the natives, because, as a government, we could not make them Christians, even if we would. If we had the power to do this, we had not the right; a foreign government, as ours is, had no right to take the taxes of the people to compel them to adopt a religion of which their consciences disapproved. Instead of promoting Christianity, such a course would be the most effectual way of retarding it, because it would raise up prejudices against the religion thus forcibly established, which probably nothing would be able to remove.” It is true that the early government of the East India Company was hostile to missionary establishments in India, but of late years all discouragements have been withdrawn. It is also true that the company contributed to the support of heathen temples, which was wrong in conscience, and false in policy, but this has altogether ceased. The tolerance of infanticide and Sutteeism was a necessity; the company dared not have attempted their subversion much sooner than they accomplished it. Every step, however, in the direction of religious freedom, and the protection of the helpless members of the community from superstitious cruelties to which they were exposed, exasperated the Brahmin devotees; in fact, all the movements of “the party of progress,” as certain sections of British and Hindoo society are called, inflamed the resentment of large portions of the population of India in proportion as these movements were successful. There is nothing so hateful to Islam and to Brahma as religious liberty, therefore the defence of Christian proselytes by the government from all the consequences to which unprotected they would be exposed, created an amount of disloyalty in India which cannot be computed in this country by any that have not studied the history, religions, and social life of India. The particular action in the various legal improvements made in harmony with “the party of progress” has not always been judicious, nor marked by forethought. As an example, the interference of government with the *lex loci* in reference to property may be cited. The government, impelled by public opinion both in India and in England, so modified the action of the local law, as to give umbrage to the whole native population of India. All through the East, from the Bosphorus to Calcutta, the local custom dominates. In India it is inexorably rigid: Christian proselytes suffered from it; by becoming Christians they lost caste, and



forfeited their interest in the family property. The hardship and injustice of this, as well as the impediment it created to the spread of the Christian religion, created an agitation among missionaries and other pious and philanthropic men in India, which communicated itself to the same classes in England, and resulted in the abrogation of the *lex loci*, so far as proselytes were concerned. A choice was given to adopt that principle, or to claim a full participation in the privileges of English law. The practical effect was that while by the local law the property must pass from the heathen to the proselyte, he, by adopting the law of England, left the property to whom he pleased—it did not pass back again by right into the hands of his heathen kindred. Thus the proselyte acquired, by his conversion, an absolute right in property, in which otherwise he could only have had a life interest when permitted to pass into his possession. The natives considered such an interference with the *lex loci* as not merely intended to protect the religious liberty of the convert, but devised as a bonus on proselytism. Even in reference to the first and just provision of the enactment, which secured to the new Christian his rights in connection with the family inheritance, a powerful native hostility would have existed; but in the second feature of the provision, which virtually confiscated the property from his heathen kindred to himself, the people saw an intention to make war upon their religion. Few men connected with the government of India approved of such a measure, but the opinion of certain classes in India, and of the majority of the British public, constrained the course which was adopted.

That there has been injustice and impolicy in the administration of India will be admitted by both the people of England, the East India Company, and the crown; but it is impossible to deny that the words of the Rev. Dr. Lee, of Edinburgh describe the facts, when he says—"Of course, if you set up an ideal standard, every nation—Great Britain even—is badly governed; but if you compare it with other countries, I say India is not badly governed. It is incomparably better governed than any country in Asia, and than most countries in Europe. To what conclusion, then, are we to come? have we any right to be in the country at all? This is a question of great delicacy, and opens up many nice points of casuistry. In the beginning, doubtless, much sin was committed; great empires are never acquired without crimes, and our empire in India has been no exception to the general rule. You are now in possession, and cannot quit your post. To give it up would be to surrender the country to anarchy, rapine, and civil war; or to leave it a prey to Russia, which would be to abandon it to an uttermost despotism. The duty, then, devolves upon you to do the best you can to promote its good government and improvement."

The importance of our Indian empire can hardly be over-estimated; for although the assertions of continental censors, that the severance of India would leave England a third or fourth-rate power, is simply ridiculous, the loss would be severe. In every district of the British Isles there are persons who have acquired a competency, or been enriched by India; her productions enter largely into our commerce; her civil and military services afford remunerative occupation constant, for many thousands of Englishmen, besides those who realise fortunes, and return home to enjoy them; the revenue she renders exceeds that of most of the continental kingdoms; her occupation affords a position of power and influence to Great Britain which are felt all over the eastern world; and the possession of so vast a dominion gives a prestige and glory to the name of England which is recognised by all nations, and which will shed lustre on the page of English history for ever. What India may be made in the way of benefit to herself and to the whole British empire has been strikingly exemplified in the annexation of the Punjab. That fertile province has become still richer; her people prosperous, peaceable, and loyal; her revenues a source of advantage to herself and to the government of India: and all this has resulted from a complete, instead of a partial conquest, a thorough disarming of the seditious and suspected, the impartial administration of justice, and adoption of laws and a financial system based upon correct principles of political economy. The Blue-books which have been issued respecting the government of the Punjab, and the reports of trustworthy travellers and residents, place the prosperity of the whole Sikh districts beyond doubt, and prove that since the entire destruction of the Khalsa army, and the organi-

sation of a separate, efficient, and economical government, the whole country of the five rivers has become a source of strength to the government of India. The readiness with which Sikh volunteers were formed, from Ferozepore to Peshawur, during the recent terrible revolt of the Bengal sepoys, and the efficiency with which the old soldiers of the maharajah served in our ranks, impose the conviction that, notwithstanding the impracticable nature of Brahminism and Mohammedanism, all India may in time be governed as well as the Punjab, and made even more productive of advantage to its own people as well as to its rulers. As already remarked, the great revolt of the sepoys seems providentially to hasten and facilitate such results. So long as a native army constituted as was that of Bengal, and two other native armies so far similarly constituted as those of Bombay and Madras, dictated to the government, or were as much a source of apprehension as power, it was impossible to carry out those improvements of which India is susceptible, and which the British people desire. Even in the Punjab it was the Bengal army that created our only danger. Should the armies of Bombay and Madras be permitted to remain as they are, or a Bengal army similar in any great degree to the former, be re-constructed, the perils which have so long hung over English rule in India will still impend. Present events, however, have determined the future for us, and the military and civil *régime* will henceforth guarantee the solidity of our dominions, its more thorough usefulness, and its greater honour and renown. The words of Sir Henry Russell, written in 1842, are strikingly appropriate to such considerations:—"Our tenure of India must, under all circumstances, be a military one. If we do not hold it by the exercise of our arms, at least we do by the impression of them. If ever we are thought to have lost our military supremacy, I am afraid no other will remain to us; by our army we must either stand or fall. The most fearful of all disasters that we can dread, therefore, is disaffection among our native troops. When it does occur, and occur it will, unless it be preceded and anticipated by some other, it will be the work of some one bold, able man of themselves, who obtains influence among them. Such a person has never yet appeared, it is true, but it would be a delusion for us to assume that no such person will appear. The natives of India are not an unlikely stock for such a shoot to spring from, nor is the mass ill-suited to the rising of such a leaven. The event, if ever it do come, will be abrupt. It will be an explosion. It will give no warning, but will be upon us before there is time to arrest it. The mischief will have been done before its approach has been discovered. It is only by being foreseen that such a danger can be averted. . . . The more busily the troops are employed, the more they may be relied upon. In our own territory, as well as in the territory of our allies, we must be provided against every emergency. Forces equipped for rapid movement and effective service must be maintained within reach of each other. No point on our border, no quarter of our territory, must be suffered to feel itself at liberty. No incursion will be attempted from abroad, no rising will be adventured at home, if it is not encouraged by the appearance of impunity. Even if these preparations should not be required to repel attack or suppress insurrection, the very appearance of them will serve the purpose of preventing it." The recent revolt fulfilled the predictions of Sir Henry, except in the particular of a man of eminent military parts arising among the sepoys, which, however, he regarded as a possible or not very improbable event rather than one likely. The danger he depicted as existing in 1842 will exist in 1862, or at any other time, if we continue the old military system of absolute confidence in the sepoy; the preventive care, pointed out in the above quotation as essential, must be the policy of our future rule. The explosion has occurred, and the occasion is furnished not only of testing such predictions, but of profiting by such counsels. If we do take up the government of India with a resolute and just hand, the day will not be so distant as some imagine when over her vast area rich cities shall flourish; fertile fields bloom with the beauty and luxuriance of her glorious clime; peace smile within her borders over many millions of contented people; surrounding nations look upon our power as a beauty and a glory; and the grandeur of empire appear as the consequence and accompaniment not merely of our heroism or our skill, but of our virtue. Where the blood of English victims has left its stain the sanctuaries of English piety shall rear their imposing structures; and where

the groan of the murdered Englishwoman cried aloud to Heaven, the prayer and the psalmody of native worship shall be heard. It is the genius of truth and justice to propagate themselves. Every righteous act in legislature, or voluntary benevolence performed by a people, begets its like, and virtue increases and multiplies, spreading its offspring all around ; as some prolific eastern tree, not only graces by its beauty the spot from which it springs, but scatters the seeds of its productive life around it in ever-multiplying energy within the limits adapted to its condition.

The study of the History of India by the British people is conducive to the happy results we contemplate. There is no age of the progress and life of India that is not interesting and instructive. In the far mythic past we learn how the infancy of an oriental people was nursed, and how that nurture affected its future growth. From the remotest antiquity to the conquests of Alexander, from the marvellous achievements of that conqueror until Mohammedan invaders overran those realms, there is in the very sameness of Indian life, and the monotony of Indian story, a lesson of interest and practical utility. The genius of the people through a long period, or series of periods, is so indicated as to facilitate the study of their character in all subsequent times to the present hour. The Mohammedan era of India opens up a new view of the existence of her people. Even then she offers a peculiar aspect in the very high places of her Mussulman conquerors. Mohammedans in India, while possessing the common characteristics of the followers of the Prophet, so adapted themselves to Hindoo custom, and so imbibed the Hindoo spirit, that they assumed a peculiar character, in which they differ from all other Mohammedan nations. In the development of this fact there are also historic lessons of value bearing upon the present.

The story of English power and progress in India, and of the wars waged with Persia, China, and other contiguous countries, is probably the most romantic and curious ever unfolded. What deeds of heroism ! what unforeseen and unexpected conquests ! what striking and singular providences ! over what variety and extent of realm the flag of Britain has been unfurled ! through what remote glens, and passes, and defiles, her sound of bugle and tap of drum have echoed ! on what historic, and yet far-off, fields and mountains the sheen of her bayonets has gleamed in the blazing light of the Eastern sun ! even when progressing only by her commerce and her laws, and the reverberation of her cannon ceased among the hills and valleys of the vanquished, how largely she has entered into what Sir Archibald Alison has designated the everlasting war between East and West ! how the opinions and feeling of Britain have percolated the moral soil of Asia, to spring up again in renewing and fertilising streams ! The people of England must become better acquainted with all this if they will impress their own image upon the Eastern world, and leave it for posterity to recognise. They must study these records of their own fame, as well as of earlier times, if they perform the still nobler task of impressing the image of their God and Saviour upon the oriental heart. If we rise to the greatness of our opportunities and apparent destinies, we need have no fears for our work or for ourselves, but, confident of success, exclaim,—

“ Sweep on ! sweep on ! mysterious as sublime,  
 Ye never-resting waves of Change and Time ;  
 Ye heed not human toil, or tears, or groans,  
 O'erwhelming races, dynasties, and thrones ;  
 What was, what is, and what, alas ! shall be,  
 Ye waft alike to one eternal sea.”

# THE ILLUSTRATED HISTORY

OF THE

## BRITISH EMPIRE IN INDIA

### AND THE EAST.

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#### CHAPTER I.

##### INDIA:—GEOGRAPHICAL POSITION—GEOLOGY—CLIMATE—PRODUCTIONS.

It is essential to an efficient study of the history of our empire in India, that a correct notion should be entertained of the extent, area, and characteristics of the territories now subjected to us,—the countries adjacent,—and those into which war has been carried more or less in connection with British Indian policy. Dr. Arnold well expressed the importance of geographical study in connection with the material and political condition of a people, when he observed, "Let me once understand the real geography of a country—its organic structure, if I may so call it; the form of its skeleton—that is, of its hills; the magnitude and course of its veins and arteries—that is, of its streams and rivers; let me conceive of it as a whole, made up of connected parts; and then the position of man's dwellings, viewed in reference to those parts, becomes at once easily remembered, and lively and intelligible besides."

India is perhaps more variously described, and with more discrepancy, than any other country in the world equally well known. It is customary to write of India, "on this side the Ganges," and "India beyond the Ganges;" the former including British India, with the tributary and allied principalities; the latter, the Birman empire, Siam, Malacca, Cambodia, Cochin China, Tonkin, &c. The country more properly and strictly designated India, is the central peninsula of Southern Asia. Its boundaries are generally distinctly marked by natural limits—such as the Indian Ocean on the south, east, and west; the two great arms of that ocean—the Bay of Bengal and the Arabian Sea—washing the eastern and western shores respectively. The line

of coast comprises about 3200 miles, of which 1400 are touched by the Bay of Bengal. The peninsula extends from Cape Comorin, its southern point, to the north of Cashmere—a length of nearly 2000 miles; and from Assam to the river Indus it measures about 1800 miles. Along its northern limits rise the range of the Himalaya Mountains; on the north-west, the mountains of Afghanistan: the north-eastern limits are less marked, still the conformation of the country gives a distinct boundary. Assam, Chittagong, and Arracan, are the frontier lands in that direction. The superficial area is variously estimated, and cannot with exactness be stated; it is probably more than 1,300,000 square miles.

Insular India includes Ceylon, the Laccadive group, and the Maldives. Ceylon is separated from the south-eastern extremity of continental India by the Strait of Palk, and the Gulf of Manaar. The Laccadive Islands are off the Malabar coast, and the Maldives south of these.

Beyond the limits of India Proper, Great Britain possesses vast territories, most of them of very recent acquisition. She has made conquests from the Birman empire—Assam is hers, and Pegu has been ceded to her. Prince of Wales's Island (better known as Penang), Malacca, Singapore, Borneo, Hong-Kong (lately a portion of the Chinese empire), are British possessions. In the Straits of Babelmandel, Aden has been secured and fortified, enabling England to command the passage of the Red Sea, and to offer, in case of necessity, serious menace to the once proud and mighty dominion of Persia.

It will facilitate the progress of description to notice first Insular India.

Ceylon is about 270 miles long, by 140 broad. Its conformation is oval, generally rising to the centre from the coast, the highest point being more than 8000 feet above the level of the sea; it is called Pedrotallagalla. The chief river, the Maharillaganga, takes its rise in the principal highlands, and finds its disembougement in the harbour of Trincomalee. The coast-line of the island is interesting, and the harbour just named is excellent as a place for shipping, and exceedingly picturesque. The island, generally, is lovely: rich in soil, genial in climate, its foliage and flowers luxuriant and beautiful, a perpetual summer smiles upon the favoured residents of that hospitable isle; the language of Heber is appropriate to it:—

“Where ev’ry prospect pleases,  
And only man is vile.”

The island is remarkable for its production of rare spices; the cinnamon grows more abundantly than in any other country. Beautiful wood, in great variety, is obtained, which is not only elegant and useful to the resident, but an important article of commerce. Ebony, satin-wood, and iron-wood, are exported in considerable quantities. The pearl fisheries on the coast are sources of profit; thence chiefly the much prized pearls are brought to other parts of the world. The conchology of the Indian Ocean is the most splendid of any body of waters on the globe. Ceylon shares this attribute; and on her coasts, and near her shores, shells of superior beauty, in vast numbers, are found. From a very remote antiquity Ceylon exported her products to remote parts; her spices, silk, and pearls, were known and appreciated many ages back; and an embassy from her prince, with especial reference to commercial objects, visited the court of the Roman emperor Claudius. Indeed, the antiquities of Ceylon are as remarkable as her climate and productions, and prove that it was once inhabited by a superior race. Magnificent works for irrigation, temples, mausolea, and palaces of great magnitude and singular architectural beauty existed there when in England men knew not how, for architectural purposes, to lay one stone upon another. When the English wrested the island from the Dutch, they were astonished at its beauty, fertility, ruined cities, and pagodas; its commercial importance had been long known to them, and its possession eagerly coveted.

The channel which separates the island from the mainland is about sixty miles. The name of Palk attached to the strait is derived

from a celebrated Dutch navigator. The Gulf of Manaar is represented to derive its name from a little isle on the Ceylonese side, but the origin of the term given to the isle and gulf is lost in obscure antiquity. A ridge of small banks completely obstructs the channel for large vessels: this is called Adam's Bridge, from a tradition that the island of Ceylon was the paradise of primeval innocence from which the first pair were banished. In the Hindoo mythology the divine hero Rama is said to have crossed to the conquest of the island by this ridge. In future pages of this History it will be necessary to give further description of the island; a general notice is all that is suitable here. The population is not much less than 2,000,000. They are a superstitious and servile race; yet when roused by an adequate appeal to their prejudices and passions, they are not destitute of spirit, and are capable of cruelty and treachery to a degree in common with most Asiatic peoples. They make good soldiers; and the battalions of the Ceylon rifle regiment frequently serve with willingness and efficiency in the Madras presidency. The ancient capital, Kandy, is in the interior; the British capital, Colombo, is on the coast.

The Lacadives are a group, seventeen in number, and are not in any way remarkable.

The Maldives, as the name implies, comprise more than a thousand isles and reefs. The word *mal* means thousand—a definite number put for an indefinite, which is common in the Malabar language; *diva* means an island. These isles and reefs run in a chain of 500 miles from north to south; they are never more than fifty miles in breadth. Generally they are rocky and barren, but there are lovely spots dispersed among them, covered with rich tropical verdure, and crowned with the Indian palm.

Continental India is variously designated: “the East Indies,” “British India,” and “Hindoostan,” are the names most generally applied to it. Hindoostan is properly the name of a portion of India only. This name was originally given by the Persians, to indicate the dark complexion of the inhabitants. It is difficult to trace back any name given by the Brahmins to the country over which their doctrines prevailed, whole sentences of different signification having been employed for this purpose. The word *Medhyana*, which means central, was sometimes used by them, because, according to their mythology, the world was supported on the back of a tortoise, and India, it was supposed, occupied the middle place. The term *Punyabltunii* was also used to designate it, as the land of virtue, or more probably as meaning the land

ceremonially clean. According to one of their most treasured stories, a prince named Bharat was appointed by his father, called "conqueror of the universe," to reign over the peninsula, and hence the name of Bharat Kund was applied to it. At present the whole country, from the Cabul frontier to the Birman empire, from Thibet to Cape Comorin, is known by the general name of India, the word Hindoostan being generically employed to name the same territory, and specifically to distinguish the country in Northern and North-western India, of which Delhi is the capital.

Before describing the physiognomy of the country, it is necessary to notice its chief political divisions, as reference must be made to them in the descriptions necessary to present the general features of the country.

The territorial arrangements for purposes of government comprise three great provinces, each having certain dependencies, which are partly distinct—such as Scinde, the Punjaub, Oude, &c. Bengal, Bombay, and Madras, are the names of these provinces. The first-named is very large, and is upon the east of British India. It is bounded on the north by Nepaul and Bhootan; to the south by the Bay of Bengal; on the east by Assam and Birmah; on the west by Bahar. To this province, for military and civil purposes, the Punjaub is attached as a sub-government. The alluvial plains of the Ganges and the Brahmapootra are included in the Bengal presidency. Bombay occupies the west coast from the Gulf of Cambay, near to Goa. The capital of this presidency is situated on the island of Bombay, which is about ten miles long, and three broad, and is connected with the island of Salset by a causeway. It is separated by a narrow channel from the mainland. Madras extends along the east coast to the borders of Bengal. The southern point of the peninsula is comprised in its coast range, and also a portion of the most southern part of the west coast. To these three presidencies all the separate governments and provinces of India are attached, by arrangements peculiar to each, according as the circumstances varied by which the territory was acquired.

The peculiar geographical features of India are striking and interesting. Its great extent of coast marks it in a very peculiar manner, and affords to a maritime people like the British facilities for maintaining their supremacy, and for readily turning the resources of the country to account.

The mountains of the peninsula are numerous, and afford extraordinary scope for investigation in various branches of natural science. The Himalayan range forms the

boundary on the north between India and Thibet. This is the loftiest and grandest range in the world. The highest peaks attain a height of 28,300 feet, a point of elevation reached nowhere else by any land. The appearance of this range is peculiar, revealing a succession of peaks, rising pointed to the heavens, and crowned with eternal snows, huge masses of ice hanging from their declivities—

"Torrents, methinks, that heard a mighty voice,  
And stopped at once amidst their maddest plunge."

Vast bodies of cloud collect upon the sides of these high mountains in many places, while in others they lift their bold brows, unclouded, to the heavens. Every form of grandeur is presented amidst the scenes created by the sublime and picturesque arrangement of these mountains. In some places they are clothed with verdure and woods far up their steep— a vast sea of foliage, agitated by the mountain breeze, seems to flow along their sides, and to leap the precipices. In other regions the bald granite glitters in the sunshine, as if an ocean of burnished gold. Every conceivable shape and grouping of form is taken in endless modification, offering to the wearied eye a never-ceasing and ever-changing variety of outline as well as of costume. Within their own confines the scenery is still more wonderful. The adventurous traveller is amazed by the extent of tract, variety of mountain arrangement, and grotesqueness of grouping; the disposition of the valleys; their richness of dress and luxuriance of climate in many places; their murky and unhealthy character in others; their tropical fertility beneath a burning sun in the lowest ranges; their changing appearance and decreasing temperature in the scale of ascent through every degree of the temperate zone, until the regions where Winter assumes his rigid sway, and looks with cold and stern eye upon the sunny plains, or comparatively modest highlands, which stretch far away to the waters of the Indian Ocean. The range, including the Hindoo Koosh, or Indian Caucasus, stretches away from Affghanistan to the western provinces of China. It is nearly uniform as to its course, but occasional interruptions as to the main direction occur from the lateral extension of some of its components. The name *Himalaya* is from a native designation, which signifies snowy, and indicates the general impression produced by its appearance upon the native mind.

The King of Prussia, who is alleged to take great interest in India in a religious reference, conceived the idea, some few years

ago, probably suggested by Humboldt, of sending a scientific mission through Asia, preparatory to operations of a religious nature, for the benefit of its vast populations. In 1854 this mission penetrated through India to Upper Asia, under the auspices of the East India Company. The proceedings of the gentlemen who fulfilled the important task were reported to the French Academy of Sciences, and were substantially as follows, so far as the high table-lands and mountain ranges of India were concerned, especially the Himalaya. The report of these Prussian travellers gives generally different elevations to those usually received. They represent the great central table-land of India as much lower than it has been hitherto computed, and there are various reasons, based upon climate and other phenomena, to believe that their representations are correct. The height of the most elevated portion of the Himalaya range is given on a previous page from the best modern standards, but, according to the paper sent by these German explorers to the Academy of Sciences, that elevation would be 500 feet below the real one. The members of the mission consisted of three brothers—MM. Herrmann, Adolphus, and Robert Schlagentweit, two of whom, MM. Herrmann and Robert, returned in June last; the third, M. Adolphus, is still among the Himalayan Mountains, and is expected soon to return, *vid* the Punjaub and Bombay. During the winters of 1854-55 these enterprising travellers visited the region lying between Bombay and Madras; in the following summer M. Herrmann explored the eastern parts of the Himalaya, the Sikkim, Bhootan, and Kossin Mountains, where he measured the altitude of several peaks. The highest of all the summits known throughout the world appears, by his measurements, to be the Gahoorishanka, situated in the eastern portion of Nepaul—the same announced as such by Colonel Waugh, but called by him Mount Everest, because he had been unable to ascertain its real name in the plains of Hindoostan, where he effected his measurement. This peak is somewhat more than 29,000 English feet in height, and bears another name in Thibet, where it is called Chingoparnari. The other two brothers, MM. Adolphus and Robert, penetrated by different roads into the central parts of the Himalaya, Kumaon, and Gurwahl; they then visited Thibet in disguise, entered the great commercial station of Gartok, explored the environs of Lake Mansarowe, and that remarkable crest which separates the waters of the Indus from those of the Debong, often erroneously called the Burrampooter. They ascended the Ibi-Gam-

nine, 22,260 feet in height, that being an altitude never before attained in any part of the world. After having been separated from each other for a space of fourteen months, during which M. Robert ascertained that the table-land of Amarkantak, in Central India, which is generally stated to be 8000 feet above the level of the sea, is not more than 3300 feet in height, the three brothers again met at Simla, previous to commencing the operations intended for the summer of 1856. M. Adolphus, on leaving that place, crossed the Himalaya, went over Thibet, Baltistan, and visited the interesting spot where several mountain crests meet, and the Hindoo Koosh joins the range lying to the north of India. He then returned to the Punjaub, through the valley of Cashmere. MM. Herrmann and Robert proceeded to Ladak by different routes. Under good disguises they were enabled to penetrate into Turkistan, by crossing the Karakorum and the Kuenlun Mountains, and descending into the great valley of Yarkand, a region never visited before, not even by Marco Polo. It is a vast depression of between three or four thousand feet, separating the Kuenlun, on the northern frontier of India, from the Syan Chane, or mountains of Central Asia, on the southern of Russia. They then returned to Ladak, and entered the Punjaub by different routes through Cashmere. After a two years' negotiation, M. Herrmann was, at the commencement of 1857, admitted into Nepaul, where he determined the altitudes of the Machipoora and Mount Yasso, which have hitherto been vaguely called the Dhaulagery, which means "snowy crests," and is applicable to all snow-capped mountains. M. Robert proceeded to Bombay through Scinde, Kutch, and Gujerat, where he surveyed the chain called the Salt Range, and determined the changes effected during centuries in the course of several rivers. Before returning to Europe, he stayed three months in Ceylon. M. Adolphus visited various parts of the Punjaub and Cabul previous to returning to the Himalaya. The chief results obtained from this careful exploration of Asia are the following:—The Himalaya Mountains everywhere exercise a decided influence over all the elements of the magnetic force; the declination everywhere presents a slight deviation, causing the needle to converge towards the central parts of that enormous mass, and the magnetic intensity is greater than it would be elsewhere in an equal latitude. In the south of India the increase of the magnetic intensity from south to north is extremely rapid. The lines of equal magnetic intensity have a remarkable form, similar and

perhaps parallel to those of certain groups of isothermal lines. The three travellers have collected all the materials necessary to ascertain this important fact. Irregular local variations in terrestrial magnetism are rare in those regions. In the Deccan and Behar the rocks are magnetic. On the Himalaya, at altitudes of 17,000, and even 20,000 feet, the daily maximum and minimum variations of the barometer occurred nearly about the same hour as in the plains below. Again, at the above altitudes the inversion of the curves of daily variation, which is met with on the Alps, does not take place. At the altitude of 17,000 feet the diminution of transparency produced by a stratum of air of the thickness of 3000 feet is no longer distinguished by the eye. During the dust storms which frequently occur in India the disk of the sun is seen of a blue colour; if small bodies are made to project their shadows on a white surface, under such circumstances the shadow is of an orange colour, that is, complementary to blue. The expression, in the paper read before the Academy of Sciences, as given by *Galignani*, that the brothers Schlagentweit were the first to penetrate the Yarkand, is not correct. M. Huc, in his work entitled *Christianity in China*, relates that, A.D. 1603, Benedict Goës, a Roman missionary, determined to solve the then mooted question whether Cathay and China were the same country, and the capital of Mongul Tartary, the Khanbalik, identical with Pekin. After unheard of efforts he at last reached Yarkand, his journey from Lahore having consumed ten months of continuous toil.

The intercourse with Thibet is maintained by passes of very high altitude, which are also difficult, intricate, and dangerous. The Tungrung Pass is at an altitude of 13,730 feet; the Booreudo, 15,100; the Nitti, nearly 17,000; the Churung, 17,350 feet; the Manerung, 18,600; while the Pass of Nako, near the source of the Sutlej, the highest in the world, attains the level of nearly 19,000 feet. The greatest height ever reached in the Himalayas previous to that ascended by the gentlemen of the Prussian mission was 19,411 feet, attained by Captain Gerard, October 18th, 1818, on the Tarhigang, near the Sutlej, north of Shepke. These terrible passes, notwithstanding all their dangers from land-slips, precipitated masses of ice and snow, precipices, and the extreme cold, by which persons are sometimes frozen to death at mid-day, are the only media of communication between India and Thibet, and are used far more extensively for commercial purposes by Eastern merchants than would in Europe be supposed likely or even possible.

The natural curiosities of these regions are various, and to the traveller and man of science interesting. Mineral waters are found at very great elevations, and in regions of perpetual snow. Near the source of the Jumna are the springs of Jumnotree; these have a temperature of more than 190° and issue from snow caverns! The point of elevation is more than 10,000 feet. Rice has been boiled in the water of another spring on the same level as it gushed from its source. In many places petrifications of rare beauty may be seen in every stage of formation, as the deposits previously held in solution by the waters dripping from the rocks, are laid upon the vegetable productions which sprout from the ledges beneath. Vegetation has been found at the following heights:—

	Feet.
Horse-chestnut . . . . .	10,368
Maple . . . . .	10,906
Rhubarb and black currant . . . . .	11,000
Polyanthus . . . . .	11,866
Gooseberries . . . . .	11,418
Fields of rye and black wheat . . . . .	11,782
Holly . . . . .	12,000
Strawberries . . . . .	12,642
Buttercups and dandelions . . . . .	13,000
Spikenard . . . . .	13,100
Oas, a species of barley . . . . .	13,622
Rye . . . . .	13,700
Apricots and beans . . . . .	14,000
Birch . . . . .	14,600
Firs and greensward . . . . .	14,700
Barley . . . . .	14,710
Campanula, in seed . . . . .	16,800
Small bushes . . . . .	16,945

The other mountain ranges of India are very inferior in altitude to the Himalayas, and are generally called by the natives *ghauts*. The word *ghaut* means a pass; and by being applied to the very elevated passages of the Himalayas, became gradually also to be given to any highlands not altogether impassable.

In reference to elevation, the whole peninsula might be described as a table-land, broken by lines of vast highlands, and divided by them into river valleys of great richness and extent.

Parallel to the eastern and western coasts run two ranges, named, respectively, the Eastern and Western Ghauts. Neither of these approaches the coast, both being separated from the sea by low-lying skirts of country of considerable extent. The Western Ghauts are considerably higher than those which face the eastern coast, sometimes rising to a point 6000 feet above the level of the sea.

The high table-land thus bounded was originally called the *Deccan*, to distinguish it from Northern India, the word being of Sanscrit parentage, signifying south. This



extensive plateau rises gradually from north to south, ending in a range stretching across the country, and called sometimes the Southern Ghauts, but better known as the Nilgherry. At the northern extremity of this plateau there are two ranges, known as the Aravalli and the Vindaya, both going under the general name of the Northern Ghauts.

Thus the mountain panorama of India is composed of six ranges: the Himalaya being the northern boundary of the peninsula; the Western Ghauts, ranging southward from the river Nerbuddah and the Gulf of Cambay, terminating in Cape Comorin, the extreme southern point of the peninsula. From nearly this point the Eastern Ghauts tend northward, preserving a tolerably equal distance from the sea. The Vindaya range is next to the Himalaya, coming southward, and running from east to west; they cross the country from the Ganges to the Gulf of Cutch, sending out a spur far into the great desert towards Ajmeer. From the southernmost range (the Nilgherry) the land gradually, but not unbroken, descends to the sea. The other range, already named, bears various other designations, and is less important.

Various portions of these ranges, separated by conformation, and broken by immense ravines, receive especial designations; and the whole plateau of the Deccan is called by the natives *Bala Ghaut*, or the country above the ghauts (or passes).

These mountain ranges naturally divide India. The Vindayas, passing from east to west between the twenty-third and twenty-fifth parallels of north latitude, form the grand basis of the orographical divisions of India into districts. North of the Vindayas, towards the Himalayas, are situated the deltas of the Ganges and the Indus, and what is called Central India. South of the Vindayas is the Deccan, as already described. Those portions of the Deccan south of the river Kistna is especially styled Southern India.

The various mountain chains, and features of highland, form an infinite number of natural territorial divisions, which are so differently named, as to make it often difficult to identify them when noticed by different writers. The way in which the chains of hill separate the river courses conduces to great variety of climate, notwithstanding the low latitudes of the whole country; and while a peculiar uniformity and regularity is preserved in the way in which the series of natural boundaries and divisions of territory are created, yet there is great diversity of outline and variety of scenery. Thus the

courses of the rivers Nerbuddah and Tapti are divided by the chain often called the Sautpoora; and the courses of the Tapti and Godavery are divided by what is sometimes styled the Sechachull Mountains; but notwithstanding this regularity of division, and the general uniformity of climate, the aspects of the country are diverse exceedingly, and whatever variety river or mountain scenery can afford may in these districts be found.

In the north of India a vast lowland tract extends in a curve from the mouths of the Ganges to those of the Indus. This curve converges to the west of Delhi.

Southward of the Nilgherries the country to the sea is diversified; a low valley runs from the Pass of Coimbatore, as its narrowest width is called, across the whole country. The land thence rises and falls, not in a graceful or undulated manner, but by scattered hillocks and abrupt depressions, until it touches the eastern and western highlands that approach nearest the sea.

These mountain lands contain many lovely and sanitary situations, where the most tasteful connoisseurs in landscape beauty might find delight, where the climate affords cool and refreshing breezes, and is not only comparatively safe, but healthy and bracing. That portion of the Western Ghauts opposite to Bombay, called the Mahabalipoora Mountains, rising to the height of 5060 feet, furnishes an excellent site for the sanatorium of the presidency, at a spot called Mahabeleskwar. On the Nilgherry Mountains have been placed the sanitary stations of Ootacamund and Dimhutti. These stations are well known for the salutary effects upon those who are exhausted by the burning climate of the lower lands. All the other mountain districts afford situations adapted to those who have suffered from the heat of the plains, and every climate known in the world may be found from the base of Cape Comorin to the peak of the Himalayas.

The rivers of India are truly magnificent, and in such a climate are naturally prized for their cooling and fertilising power. Superstition has taken advantage of this appreciation, and converted them into deities. The Ganges, especially, is an object of worship.

The three principal rivers are the Ganges, the Brahmapootra, and the Indus. These all originate in the snow-clad bosom of the Himalaya. The former two descend from different slopes, and pursue separate courses through a vast and varied extent of country, until meeting near their embouchure in the Bay of Bengal. Indeed, they can hardly be said to flow together, for soon after their

junction they divide into many currents, forming what is called the delta of the Ganges. The Ganges has two sources, both bursting forth from the glaciers of the Himalaya in swelling torrents: one from the vicinity of a temple built high up in a region which might have been supposed inaccessible. This Temple of Gungootrea is situated more than 13,000 feet above the level of the ocean. The Ganges, thus formed, rushes from the mountains near Hurdwar, running through the great plain of Bengal, south-east. In its course it receives many tributaries, several of these larger than the Thames, or even the Shannon. The Jumna flows into it at Allahabad, and there, 800 miles from the sea, it is a mile in width. The delta commences 220 miles from the sea. The river there throws off several branches to the west; these, mingling, form the arm called the Hoogly, which passes Calcutta, and which is the channel generally navigated. The main stream is joined by the Brahmapootra. The coast of the delta stretches 220 miles. The islands formed by the courses which struggle through the low marshy land are called the *sunderbunds*, or woods, because of the jungle by which they are covered. The waters which embrace these islands nurture crocodiles, and other dangerous amphibious creatures. The rhinoceros is to be seen in the marshes, and the far-famed species of tiger known as Bengal finds many a prowling place within this wild district.

The Brahmapootra runs a shorter course than the Ganges, but rolls in a mightier flood. Its sources are also in the Himalaya, and it is fed by rivers which chiefly flow from the Birman empire. The width, before its junction with the Ganges, is between four and five miles.

The Ganges and Brahmapootra, impelled by the vast bodies of melting snow descending from the mountains, rise, and inundate immense districts of country. In the four rainy months, according to the estimate of the Rev. Mr. Everet, the discharge of water per second is 494,298 cubic feet. During the fine winter months the discharge is 71,200 feet per second, and in the three hot months it sinks to 36,380 in that space of time.

The Indus falls from the northern slopes of the Himalaya, but finds a passage through the mountains to the south, and rolls its flood onward to the Arabian Sea. It rises near to the Lake Manassarora, which is sacred in the Hindoo mythology; the name signifies "the mental or spiritual lake." The Sutlej is an offshoot from it. The principal confluent is the Chenab, which itself unites in its course

the other four rivers of the Punjab.\* These are the Sutlej, the Beas, the Ravee, and the Jhelum.† The delta of the Indus presents to the coast an area of 120 miles. The river is irregular in that part of its course, and deficient in depth, offering various difficulties to its navigation.

The waters of these rivers are much discoloured. Having their sources in elevated springs, much earthy matter is borne down to the plains. These plains are alluvial; and the rivers passing through no depressions in which lakes might be formed, and their alluvial freight deposited, they are necessarily much loaded with soil and minute fragments of rock. The Ganges is probably most tainted in this way, giving colour to the sea six miles from the coast. The Rev. Mr. Everet represents that river as discharging nearly six millions and a half cubic feet of earthy matter during the year, a quantity almost too enormous to suppose possible. That gentleman's statements have, however, been corroborated. The members of the Prussian scientific mission, already referred to, tested the clearness of these rivers by letting down a stone into them, which generally became invisible at a depth of from twelve to fifteen centimetres (five to six inches), showing that they are overcharged with earthy particles; for in the sea, near Corfu, a stone is visible to the depth of fifty feet, and in the seas under the tropics it remains visible at a depth of thirty feet.

There are other rivers of great importance. Some of these traverse the eastern part of India, and are emptied into the Bay of Bengal. The Mahamuddy falls into the bay near Cuttack. Further south, the Godavery flows into the sea near the mouth of the Kistna, after receiving as affluents the Manjeera, the Wurda, and the Baumgunga. The Godavery springs from the Western Ghauts. Still further south, the Kistna has its birth, in the same range. Confluences are formed with it by the Beema and Toombudra: its disembogement is at Masulipatam. The Pennar flows into the waters which wash the eastern coast, above the city of Madras. The most southern of the rivers which stream eastward is the Cavery, which, rising in the same ghauts, passes Tanjore, and empties itself by several mouths from the coast oppo-

\* In the neighbourhood of Attock, in the Punjab, Alexander the Great is supposed to have crossed the Indus in his invasion of India. Tamerlane and Nadir Shah are reported to have crossed in the same place or its vicinity.

† The Sutlej is the Zarodras of Ptolemy; the Beas is the Hyphasis of Arrian; the Ravee was designated by Arrian the Hydrastes. The Chenab received in classic description the name of Acesines, and the Jhelum, Hydaspes.

site the island of Ceylon. On the western side of the peninsula there is the Ban, which flows south of the Indus into the inlet of Ria, an extensive salt lake. The Bunvas empties itself into the Gulf of Cutch. The Mhye is discharged into the Gulf of Cambay. Larger than any of these are the Nerbuddah and the Tapti. The Tapti joins the ocean near Surat. The Nerbuddah is the largest river which disembogues itself into the waters on the western coast, except the Indus, and is 600 miles long—a third of the length of its great competitor; it enters the sea at Baroche.

The general features of the peninsula may be inferred from a description so extended of its mountains and rivers. For the most part the soil is alluvial, and rendered fertile by the overflowing of the great rivers. Along the course of the inferior rivers there is great richness, and cultivated country appears in every direction. In some places there are large tracts of jungle, especially near the hilly country of the Punjaub. The Run of Cutch, north of the gulf of that name, is low and flat, and extends east of the Indus, so as to form a district probably one-fourth the size of Scotland. It nourishes only a few tamarisks, and is for the greater part of the year dry or fruitless. During the monsoon the sea is driven over it; and when the waters evaporate, a strong saline deposit is left—hence it is often called the Salt Desert. This remarkable district was formed by a sudden operation of nature. In June, 1819, the land sank down, and became a salt-water marsh, and a large mound, called the Ulla Bund, arose, and cut off one of the mouths of the Indus from the sea. There is evidence that this district has, during the probable historic period, been subjected to a series of alternate depressions and upheavings: a large space east of the Indus, which is now dry land, was, in the time of Alexander, covered by the waves. Indian traditions testify that over all that district, and a considerable distance inland, the sea swept. There are, near the Run of Cutch, two other salt lakes, or marshes, called Null and Boke, which appear to have been formed by sudden convulsion. India is remarkable for the fewness of its lakes of any kind; the only other considerable lake is in the centre of the Deccan. It is about 350 feet below the level of the surrounding country. The water it contains is nearly saturated with sub-carbonate of soda. Lava abounds in the neighbourhood, and other proofs exist that the depression is of volcanic origin. About one-eighth of the whole peninsula is a desert, covering 150,000 square miles. It is not, however, entirely

unproductive. Numerous oases are to be found, often of considerable extent, and of various degrees of cultivation. After the rains fall, jungle and coarse grass spring up in most parts of this otherwise sandy waste. The hot season soon reduces this fitful verdure, parching up all vegetable beauty, and nearly all vegetable life, throughout the great wilderness. The plain of the Ganges has more uniformity than that of the Indus. The former is low, rich, and teeming with vegetable and animal life—the richest part of India. The plain of the Indus is varied very much, some portions consisting of hard dry clay, some of barren rock, while others almost rival in fertility the Gangetic valley. In the Punjaub, where the country is in some places very productive, there are stony wastes, and rough uneven tracts, which are covered with low brushwood. Beyond the Punjaub, nearly environed by the western portion of the Himalayas, the beautiful valley of Cashmere rivals the fairest realms in the world, and almost justifies all that fable has related, or poets sung, of its productiveness and beauty.

Along the banks of the Chumbul, Bunas, Betwah, and Keane, tributaries of the Jumna, there are picturesque spots; and on the south side of the Ganges, near the junction of the Sive, there are specimens of low river landscape very attractive of their kind. The coast views of the peninsula are not attractive. On neither the east nor west ranges of shore are there many striking views; the ghauts are sometimes near enough to be picturesque, but there are few bold headlands or jutting points to mark the coast-line on either side of Cape Comorin. On the west, commonly called the coast of Malabar, there are Maundvee Point, Diu Head, Salsed Point, and Mount Dely. On the east, usually named the coast of Coromandel, there are Ramen Point, Calymere Point, and Point Palmyras. The Malabar territory does not extend along the entire western coast, although the name is given to the whole sea-board, leading the general reader frequently into this error. Short distances from that coast the country assumes a varied character. At first it is a low sandy plain, which extends for miles; then occasional hillocks rise abruptly; these increase in number until the country becomes roughly undulated, the hillocks taking a ruder and bolder form, and, covered with dense jungle, at last connect themselves with the spurs of the Western Ghauts, which are clothed with the grandeur of native forests of teak and satin-wood.

The ghaut scenery along the Coromandel coast is not dissimilar in character to that of

Malabar, but generally the line is low and swampy, and the extensive space comprised in the delta of the Ganges is as dreary as the Sahara of Scinde.

The newly-acquired countries of Tenasserim and Pegu, on the eastern shores of the Bay of Bengal, formerly portions of the Birman empire, do not possess much variety of general aspect. Near the coast they are low, level, and tedious to the eye, except in some particular spots; and the rivers flow through flats of sandy or alluvial country. In the interior the land rises, and good hill prospects are presented.

On the whole, although India possesses some of the most glorious scenery in the world, it is very much indebted to the bold mountain confines upon the north and north-west, and the hill countries of the provinces in that direction, for its distinction in this particular. This is especially exemplified along the frontiers of Beloochistan and Affghanistan, where the traveller finds almost every form of bold and wild prospect interspersed with cultivated and beautiful scenes. In the province of Peshawur—the Punjaub boundary of Affghanistan—the little retired valleys in the mountains are often very lovely; and as the province is watered by numerous streams, and by the Cabul River, which bursts from the Khyber Mountains at Michnee, there is irrigation and extensive culture in the plains, from the fertility of which the traveller cannot but regard with interest the bold and grotesque outlines of the mountains. Indeed, nearly all the land boundaries of India are interesting to the lover of the picturesque; while in the Decan, and in Central India, there are many places to vie in beauty with the famous resorts of travellers in Europe.

Of late years much attention has been paid to a more scientific acquaintance with India, its dependent territories, and its coasts. Nor are the laudable desires of the government to make itself acquainted with the area, soil, and facilities of the peninsula merely of recent origin: the Marquis of Wellesley, and the Duke of Wellington, displayed a strong desire for a thorough survey of the peninsula. This great work, which has proceeded for more than half a century, notwithstanding all the vicissitudes of Indian history during that period, is an honour to the East India Company. Under the auspices of Lord Metcalfe, Sir A. Burns, with a suitable staff, while ostensibly on a mission to Runjeet Singh, effected a survey of the Indus, and drew up a report of its navigable capacities.

Dr. Buist, and other scientific gentlemen,  
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have enlarged the public knowledge of the geology of the peninsula. The transactions of the Bombay Geographical Society, and of the Agricultural and Horticultural Society of India, have brought to light a multitude of facts important to the government and to commerce, as well as most interesting to the scientific world. The talented editor of the *Bombay Times* has contributed very valuable acquisitions on the meteorological phenomena of India, the result of many years' observation. The editor, also, of the *Bombay Gazette* has, by his papers on economical science, benefited commerce. The survey of the Malabar coast, by Lieutenant Selby, has proved of utility in many respects not contemplated in the objects held in view in directing the survey.

For governmental, military, and commercial purposes India has been much investigated of late years; while geologists, agriculturists, horticulturists, botanists, zoologists, entomologists, &c., have taken their share in the work of inquiry. Nor has the population been left unstudied; the missionary, ethnologist, philologist, and politician, have pursued with zeal the courses of research and study opened up to them. Still India must be much more explored for all these purposes, and by the light of all these sciences, before Great Britain can realise the full value of her Indian empire, or be thoroughly acquainted with its resources and its people.

The geological characteristics of the country, although tolerably well known, require considerable investigation. The mineral productions are varied, and found over a vast area. There are extensive beds of coal, both bituminous and anthracite. In the Punjaub large deposits of rock-salt, a very valuable commodity in India, have been discovered. Iron is much diffused. In the beds of the rivers precious stones of almost every variety are found, and diamonds in alluvial soil. One of the most useful products connected with the geology of India is *kunken*. This seems to have been extensively spread through India by the beneficent hand of the Great Architect of the universe, to compensate for the general deficiency in limestone fit for the kiln. The *kunken* contains upwards of seventy-two parts of carbonate of lime in its composition. It is usually mixed with the soil with little appearance of stratification. Except in the higher portions of the Nilgherry Hills, it is to be met with everywhere throughout India. The natives burn it into lime, and also use it in blocks or masses for building tanks, huts, &c. Statuary marble, clay slate, and roofing blue slate, are seldom met with. Geologists describe the strata of the

peninsula as affording peculiar phenomena. The superior strata of southern India are for the most part hypogene schists, broken up by vast upheavings of plutonic and trappean rocks. In the Eastern Ghauts they are capped by sandstone, limestone, and laterite; in the Western Ghauts by laterite. They also form, with little deviation, the basis of the plains from Naggery to Cape Comorin. They are associated with granite in the hills which break over the valley of the Cavery, and north of the plain of the Cavery, in the table-lands of Mysore, Bellary, Hyderabad, and Southern Mahratta. Towards the north-west, from Nagpore to Rajapore, to the western coast, the hypogene and plutonic rocks cease under a vast sheet of trap, one of the largest extensions of that formation in the world. Gneiss is found lowest in the series; next to it mica and hornblende schist, actinolite, chlorite, talcose, and argillaceous schist. This succession does not always prevail, as all of these have been found lying upon the granite.

The fossiliferous remains of India are comparatively scarce, and have not yet been sufficiently investigated, nor have the results of the investigations and classifications made, been given in a sufficiently popular form to the public. In the country between the Kistna and the Godavery, and in the South Mahratta country, sandstone and limestone rock appear. North of the Salem break, on the high table-land, they are found to a considerable extent, and in these the fossil remains are interesting.

Shelly limestone beds of some extent are found at Pondicherry. In these there are beautiful fossil remains, which have afforded considerable discussion to the learned in this branch of science.

The laterite is a formation which, if not peculiar to India, presents itself there to such an extent as to attract especial attention. According to Dr. Buist, in his papers on the geological characteristics of Bombay, this rock extends along the whole western coast from the sea to the base of the ghauts, from Cape Comorin to the north. It is not so continuous on the eastern coast, but is there also to be met with to a great extent; and on the summits of both ranges of ghauts it is discoverable. Everywhere in the Deccan it appears. Sandstone of the late tertiary is found on the south coast, extending to Ceylon by "Adam's Bridge," which is composed of it.

A sedimentary rock called *begur*, or *black cotton clay*, is supposed to cover nearly one-half of Southern India. It is peculiarly absorbent, and makes the most fertile soil in

the world. It is spread over the great table-land of the Deccan, and is the source of its productiveness. No manure or fertiliser is required where it is, and no efforts of cultivation exhaust it. The late editor of the *Ceylon Examiner* observes of the granite and its congeneric rocks—"They are abundantly developed throughout the hypogene area. The former shows itself under every variety of aspect. It starts up from the surface of the table-land in bold and sharply hewn peaks, or rises in dome-shaped bosses, or appears in profuse but distinct clusters and ranges, which affect no general line of elevation, but often radiate irregularly as from a centre. Some of the insulated peaks are exceedingly striking in outline and structure. The rock of Nundilrug, for instance, which rises 17,000 feet above the surface of the plain, looks almost as if it were formed of one entire mass of rock, and the rock of Sivagunga is still higher. The most remarkable of the insulated clusters and masses of granite on the table-land of the peninsula are those of Sivagunga, Severndroog, and Octradroog; some in Mysore, Gooty, Reidrooj, Adoni; and others in the central districts. But there are numerous masses almost equally remarkable scattered over all the southern part of the peninsula table-land, as well as in the maritime district of Coromandel. The greater part of the central table-land is also formed by it, and it crops out continually over an extended area in the more elevated districts."

In the reports of the meetings of the Bengal Asiatic Society there is voluminous information as to the volcanoes of India. Sir Charles Lyell and Mrs. Somerville had not examined these papers, or far more information would have been obtained by them on this interesting subject. In the *Transactions of the Bombay Geographical Society* the volcanic phenomena of the peninsula have been frequently made topics of inquiry and elucidation. The press of India has also rendered good service on the subject, so that much has become known of late years as to the history of earthquakes and volcanoes in those lands. Papers on the connection between earthquakes, volcanoes, and meteorological phenomena, published in the reports of the Bombay Society, throw a light on the past and present condition of India and the adjacent islands, as to their geological history and climate, which will repay the researches of all who desire to study these important and interesting regions. Mrs. Somerville, writing of the volcanoes in the Bay of Bengal, observes—"One of the most active groups of volcanoes in the world begins with the

Banda group of islands, and extends through the Sunda group of Timor, Sumbawa, Bali, Java, and Sumatra, separated only by narrow channels, and altogether forming a gently curved line of 2000 miles long; but as the volcanic zone is continued through Barren Island and Narcandam, in the Bay of Bengal, and northward along the whole coast of Arracan, the whole length of the volcanic range is a great deal more." The band extends beyond Arracan, northward, to Chittagong, latitude 22°, or 600 miles beyond Barren Island. The volcanic fires are active chiefly during the south-west monsoon. About the middle of the last century, which has been said to be the great epoch of earthquakes all over the world, volcanic islands were cast up in the Bay of Bengal; and rocks and shoals, which disappeared again, remained there so long, that they were entered on the charts. At Calcutta an earthquake took place in the year 1737, by which 20,000 vessels of various descriptions were sunk, and 30,000 lives lost. Violent eruptions of this or greater magnitude seem to have been of frequent occurrence in India and the neighbouring countries. Dr. Thompson, in a paper on the geology of Bombay, published in the *Madras Literary Transactions*, relates—"The island of Vaypi, on the north side of Cochin, rose from out the sea in the year 1344: the date of its appearance is determined by its having given rise to a new era among the Hindoos, called *Puduwepa*, or the new introduction. Contemporaneous with the appearance of Vaypi, the waters which, during the rainy season, were discharged from the ghaut, broke through the banks of the channel which usually confined them, overwhelmed a village, and formed a lake and harbour so spacious, that light ships could anchor where dry land had previously prevailed."

During the earthquake of 1672 sixty square miles of the lowlands along the shores of Arracan were laid under water. One of the Neug Mountains entirely disappeared; another remained only with its former peak visible. A very high mountain sunk to the level of the plain; several fell, blocking up the course of rivers. Between May, 1834, and May, 1835, no less than twelve earthquakes occurred in Assam. Colonel Connoley affirms that the region of recent volcanic action terminates with the delta of the Ganges; but there are evidences across the whole country to show that at periods not remote these regions were shaken by subterranean concussions. Dr. Falconer affirms of Cashmere that a singular field of fire exists there of considerable dimensions; the soil is completely burnt, and in some places vitrified.

The igneous action of this locality has continued for more than 200 years. Extraordinary irruptions of pestilential gas have of late years risen to the surface of the sea on various parts of the coasts. Within two days sail of the port of Kurrachee, a group of mud volcanoes appears within 100 yards of the sea; these stretch far inland. Captain Robertson described the whole district, for an area of 1000 square miles, as covered with mud cones, either active or quiescent. Brimstone, in large quantities, is found in the neighbourhood, and one considerable hill is called the *Sulphur Mountain*. Captain Vicary, in his account of the geology of Scinde, describes the course of the Indus as directed extensively through country of volcanic origin, where hot wells abound, to the surface of which sulphuretted hydrogen constantly ascends, tainting large districts with its odour.

The opinion is very prevalent that great and opulent cities have been buried by earthquakes or volcanic eruptions in Central India. Sir John Malcolm, and the scientific gentlemen who accompanied him in his expedition to Central India, have chiefly given currency to these opinions; but they seem to have relied too much on the traditionary tales of the natives. Lyell, in his *Principles of Geology*, adopts these representations, and so treats the evidence supplied, as to ensure the general acceptance of the theory. He ascribes the destruction of the two mighty cities of Oujein and Mhyair to this cause. Subsequent investigations lead to a different conclusion; and although there are signs of violent volcanic action in the vicinity, the ruined cities, in all probability, sank into decay from other causes. It is, however, true that Central India, within the period of history, has suffered signally from violent operations of nature.

The climate of India is supposed to be well known, yet, like everything else connected with the peninsula, it has been too little studied, and no adequate advantage has been taken of the facts ascertained. It is generally regarded in England as a country almost unendurably hot, with situations somewhat cooler on the higher lands, but, on the whole, an unhealthy and uncomfortable land to live in. India, being situated in or near the tropics, is of course hot. The lowlands of the Madras presidency to the south experience the greatest heat, the thermometer standing 100 degrees in the shade, and 120 in the sun, at certain seasons. On the lowlands of the north-west, where the soil is generally dry and sandy, although situated beyond the tropics, the heat is also very great. On the high table-land of the Deccan the heat is not

so intense, and in the hilly regions water freezes in the winter—only a thin ice, however, covers it; whilst high up in the Himalayas, everlasting glaciers and never-ceasing accumulations of snow are to be seen. There are various parts of Northern and North-western India which are well inhabited, where the elevation is considerable, in which, during the short winter, the thermometer is below the freezing-point. The year, however, is everywhere divided by the wet and dry seasons. During the former, torrents of rain fall over the country, laying it under water; the great rivers, swollen into broad floods, overflow the country, and all operations, civil or military, are nearly suspended. Some seasons are remarkable for these inundations, inflicting wide-spread damage. During the pursuit of the Sikh army by Sir Walter Gilbert, at the close of the last war in the Punjaub, this was the case, the pursuers having been seriously checked in their enterprise from this cause. During the rainy season the celebrated city of Mooltan, which had been so gallantly defended by Moolraj, and which seemed of such stupendous strength as to defy all the art of war, was swept away by the inundation, which, rushing along the river, rose around it.

In July and August, 1851, the rains were so heavy in Scinde, that a vast amount of injury was inflicted upon the cultivators; and the subsequent decomposition of vegetable matter spread disease over considerable areas of otherwise healthy country. In some of the towns lying low, near the Indus, where the people were accustomed to dig holes in the earth, over which they raised their habitations, the deluge caused fearful havoc by the sickness it bred. In 1852 Mr Frere, the commissioner of Scinde, obtained papers from the assistant commissioner and collectors of the Kurrachee collectorate, concerning this disaster. The districts of Leman were represented as almost entirely overwhelmed by the torrents from the hills, the overflowing of the Indus, and the inter-current Narra. The whole country appeared, long after the overflow and when it had in a great measure subsided, as a vast lake, surrounded by an extensive swamp; the villages and high grounds were like so many islands. Between the 18th and 29th of July, the fall of rain and the rushing floods from the high lands were inconceivably great. By the 28th the phenomenon reached its climax. On that day the inhabitants exclaimed, "The clouds of heaven were broken, and fell." This torrent from above was accompanied by vivid and incessant flashes of lightning, while thunders roared among the adjacent hills, as if the earth were in agony, and found utterance for its woes.

About midnight the hubbub of the elements was hushed, but then the torrents burst from the mountains, flooding the highest inhabited grounds four feet in depth, and carrying, by a resistless impetus, habitations, cattle, trees, and whatever was in its course, along with it. In the Pergunnah Mullar alone, thirty-nine villages, with their surrounding cultivation, were destroyed: supposing the like proportion in other districts, a picture of ruin is presented truly appalling. The roads were rendered impassable for camels throughout the whole collectorate. Kurrachee itself was damaged, although the river Learee, which runs into its harbour, is but a little mountain torrent. Central and Lower Scinde suffered more than otherwise would have been the case, from the construction of the houses, and the material of which they were built.

The autumnal moisture of the air is complained of very much by European inhabitants of India, even in the higher regions. At the latter end of June, although the sun is not hotter than in the two previous months, there is little motion in the air, and but little evaporation from the body. During the hot winds which precede the moist season, Europeans suffer from the heat; but the air being dry, they do not experience the inconvenience which ensues when it is saturated with moisture in the latter end of June and in July. Indeed, in many places, that period is more trying to health than during or after the rains, notwithstanding the evaporation which arises from so great an area of flooded surface.

At Hyderabad the rainy season is not unhealthy. The city is not surrounded by much cultivation, nor by any great growth of jungle, and is itself situated on the crest of a limestone range, so that when the rains fall, they are speedily absorbed, the surplus passing into the nullah from the Fullallee. Other cities are as favourably situated as this, which, for illustration sake, is particularised; but generally the moist, as well as the wet seasons, are more unhealthy to Europeans than the hot season. Of late years pluviometers have been very generally kept by the commissioners, collectors, and their assistants, by missionaries, merchants, and other Europeans; and the laws by which this class of phenomena are regulated have been observed, and no doubt practical benefit will result, not only to cultivation, but to the health, at all events, of British residents.

A distinguishing characteristic of the climate is the monsoons—winds which blow north-east and south-west, each for six months in the year, and regularly succeed each other. The north-east monsoon begins about the close of October, in fitful squalls; these occur



until the end of November, when the monsoon regularly sets in, and continues until the beginning of April. The advent of this wind upon the Coromandel coast is accompanied by rain. Soon after the north-east monsoon ceases, that from the south-west begins. Its advent is attended by rain upon the Malabar coast, which prevails some distance southward, the clouds breaking upon the Western Ghats. Heavy rains fall with the monsoon on the Gangetic valley, sweeping with the wind up the Bay of Bengal from the Indian Ocean, until arrested by the mountains of Thibet.

India and the coasts of the peninsula have, from time immemorial, been ravaged by storms so furious, and of such frequent recurrence, as to be characteristic of the climate. In the Bay of Bengal and the China Seas north of the line, and the seas around the Mauritius, and towards the Cape, hurricanes are frequent, as is well known to the general reader. It is remarkable that north of Ceylon, on the Malabar coast, or in the Arabian Sea, such hurricanes are comparatively seldom felt. Dr. Buist, of Bombay, who devoted extraordinary attention to this subject, expresses the opinion that while in the Bay of Bengal and the other seas mentioned as subject to hurricanes, or *cyclones*, as this description of atmospheric disturbance is scientifically called, they make their appearance about once a year: in the Arabian Sea they are not felt more than once in ten years. This statement hardly agrees with a careful observation of the existing lists of general atmospheric disturbances of this nature, and of those by which the western coasts of India have been especially affected, through a very considerable number of years. Lists collected by the industry of Dr. Buist himself do not seem to bear out the assertion.

From 1830 to 1854 sixty-one hurricanes occurred in the Bay of Bengal, and as far eastward as Canton, many of them raging over a larger space. The months in which they occurred most frequently were October, November, and June. In the first-named month there were twelve, and in each of the others nine. September ranks next in the scale, there being eight occurrences of the kind in that month. April, August, and December, each are numbered five. Four are supposed to have taken place in July, two in June, and one in March. January and February were exempt. The greatest number of these visitations happening in any one year was six, which was only in the year 1842. Several years were altogether free from them, as 1830, 1834, 1838, 1843, 1844.

The following list of storms occurring on

the land and seas of the peninsula during a century, drawn from the same statistical collections, will interest the reader, and afford material for a judgment as to the climate of India in this particular :—

- 1746.—Violent storm at Madras, by which a French fleet of war was driven out of the roads, and wrecked. At Pondicherry the tempest was not felt.
- 1774. *April 6.*—Coromandel visited by a hurricane. Three British ships of war lost, many men perishing.
- 1780. *July.*—A typhoon in the Chinese Sea, by which 100,000 persons are supposed to have perished.
- 1782. *April.*—In the Gulf of Cambay, accompanied by a dreadful inundation.
- 1783. *November 3-7.*—Violent hurricane from Jellicherry north to Bombay: great loss of shipping and lives—proving fatal to almost every ship within its reach.
- 1787. *May 19.*—In the upper part of the Bay of Bengal, inundation at Coringa; sea rose nearly fifteen feet; 20,000 people and 500,000 cattle supposed to have perished.
- 1789.—In the north-west part of the Bay of Bengal; three enormous waves, following in slow succession, deluged Coringa, the third of them sweeping everything before it.
- 1790.—In the China Seas.
- 1792. *October 26, 27.*—Madras.
- 1797. *June 18-20.*—Madras.
- 1799. *November 3-7.*—Frightful hurricane from Calicut north; her majesty's ship *Resolution*, with about one hundred small craft, and 400 lives, lost in Bombay Harbour.
- 1800. *October 19.*—Furious hurricane and earthquake at Ongele, and so round by Masulipatam.
- 1800. *October 28.*—Hurricane at Coringa and Masulipatam.
- 1803. *September 20-28.*—China Seas, 20 N., 117 E.
- 1805. *January 7.*—Trincomalee, Coromandel coast, and so across to Jellicherry, on the Malabar coast.
- 1805. *March 16.*—Calcutta and Lower Bengal.
- 1807. *June 24.*—Furious hurricane off Mangalore.
- 1807. *December 10.*—Madras.
- 1808. *December 12.*—Madras and southern Coromandel coast; great loss of life and shipping.
- 1808. *November.*—The *London*, *Nelson*, *Experiment*, and *Glory*, East Indiamen, parted from the fleet, and never more heard of; supposed to have gone down in a hurricane, and all hands perished.
- 1809. *March.*—*Duchess of Gordon*, *Calcutta*, *Bengal*, and *Lady Jane Dundas*, parted from the fleet in a hurricane, and supposed to have foundered; all hands perished.
- 1809. *March 28-30.*—China Seas.
- 1810. *September 20-30.*—China Seas, 17 N., 115 E.
- 1811. *April 30.*—Madras: destroyed nearly every vessel in the roads; ninety native vessels wrecked at their anchors; the *Dover* frigate, and the store-ship *Manchester*, run ashore, and were wrecked.
- 1812. *September 8-10.*—China Seas, 16 N., 114 E.
- 1816. *July 10.*—Singapore; 200 lives lost.
- 1816.—Malacca: thirty houses blown into the sea; thirty or forty vessels lost, and at least 400 people drowned.
- 1818. *October 23, 24.*—Madras: severe revolving gale.
- 1818. *October 24.*—Madras: centre passed right over the town; fearfully destructive.
- 1819.—Mauritius (no particulars): rain fell for thirty hours continuously, and swamped the whole country.
- 1819. *September 25.*—Cutch and Kattiwar: lasted a day and two nights.
- 1819. *October 28, 29.*—China Seas, 89 N., 119 E.
- 1820. *March 29, 30.*—Madras.



1820. *May 8.*—Madras: two square-rigged vessels wrecked, and an immense quantity of native craft stretched across to the Arabian Sea, and occasioned some loss of shipping southward of Bombay.
1820. *November 29.*—China Seas, 12 N., 109 E.
1820. *December 2.*—Madras, Pondicherry, and Coromandel coast.
1821. *October.*—China Seas.
1822. *June.*—Mouth of the Ganges and Berhamputra: storm travelled at the rate of about two miles an hour—fifty-three miles in twenty-four hours: 50,000 people perished in the inundation.
1822. *September 14, 15.*—China Seas, 20 N., 114 E.
1823. *June 2.*—Chittagong and delta of the Ganges.
1823. *May 26.*—Violent hurricane in the Bay of Bengal: six large English ships wrecked.
1824. *February.*—The Mauritius: very severe. Her majesty's ship *Delight*, with 120 slaves, wrecked.
1824. *June 8.*—Chittagong: heavy inundations.
1826. *September 27.*—China Seas.
1827. *October 26, 27.*—China Seas, 9 N., 118 E.
1827. *December 20.*—Bombay.
1828. *December.*—Mauritius.
1829. *August 8.*—China Seas, 18 N., 14 E.
1830. *March 27 and April 8.*—Bourbon; did not reach the Mauritius.
1831. *September 23.*—China Seas.
1831. *October 22, 23.*—Manilla: 4000 houses destroyed. Barometer fell from 29.90 to 28.70.
1831. *October 31.*—Lower Bengal: inundations swept away 800 villages, and at least 11,000 people; famine followed, and the loss of life is estimated at 50,000.
1831. *December 6.*—Pondicherry and Cuddalore: of few hours' duration only, but fearfully destructive.
1832. *May 21.*—Delta of the Ganges: eight to ten thousand people drowned.
1832. *August 3.*—China Seas.
1832. *August 4.*—Furious hurricane at Calcutta; barometer 28.8.
1832. *September 23.*—Macao, China: 100 fishing-boats lost; of cotton alone 1405 bales picked up.
1832. *October 8.*—Furious storm and disastrous inundation at and around Calcutta; great sufferings in consequence at Balasore. Barometer fell from 29.70 to 27.80 in sixteen hours.
1832. *October 22 and November 8.*—China Seas.
1833. *May 21.*—Tremendous hurricane off the mouth of the Hoogly. Barometer fell from 29.090 at 8 A.M., to 26.5 at noon.
1833. *August 26-29.*—China Seas, 22 N., 118 E.
1833. *October 12-14.*—China Seas, 16 N., 117 E.
1833. *November 29, 30.*—Ceylon: violent fall of rain, and disastrous river inundation.
1835. *August 6-8.*—China Seas.
1836. *July 31.*—China Seas: £250,000 lost by shipwreck.
1836. *October 30.*—Madras: did enormous mischief on shore. Barometer sunk to 27.3. Centre passed over the town.
1837. *June 15.*—A tremendous hurricane swept over Bombay: an immense destruction of property, and loss of shipping in the harbour, estimated at nine and a half lacs (£90,000); upwards of 400 native houses destroyed.
1837. *November 16-22.*—China Seas, 15 N., 116 E.
1839. *June.*—In the Bay of Bengal, and off Coringa.
1839. *November.*—Off Coringa and Madras: a storm-wave lays the shore eight feet under water; seventy vessels and 700 people lost at sea; 6000 said to have been drowned on shore.
1839. *October 7-10.*—China Seas.
1840. *November 28-30.*—China Seas.
1840. *April 27 and May 1.*—Violent in the Bay of Bengal.
1840. *May.*—Hurricane off Madras and the southern coast.
1840. *September 24-27.*—In the China Sea, in which the *Golconda*, with a detachment of the 87th Madras native infantry, 200 strong, on board, is supposed to have been lost.
1841. *May 16.*—Madras: great loss of shipping.
1842. *September.*—China Seas.
1842. *May.*—Dreadful storm prevailed in Calcutta on the 3rd and 4th, by which every ship, boat, and house, was more or less injured.
1842. *June 1-8.*—A frightful hurricane visits Calcutta, injuring almost every vessel in the river, and house in the town and neighbourhood. The barometer attains the unprecedented depression of 28.278.
1842. *October 5, 6.*—Hurricanes between Cuttack and Pooree.
1842. *October 22.*—Severe hurricane over Madras, and across the Arabian Sea as far as Aden.
1842. *November 1.*—In the Arabian Sea.
1843. *April 20.*—Hurricane at the Mauritius: nine vessels driven into Port Louis, more or less injured.
1845. *February 22-27.*—Violent hurricanes at the Mauritius.
1845. *November 27-28.*—Two hurricanes in the China Seas occurred to the north and south of the line, almost simultaneously, 13° apart.
1845. —Bay of Bengal.
1846. *November 25-28.*—Violent hurricane at Madras, and so across to Mangalore and Cochin.
1847. *April 19.*—Terrific hurricane from the line north to Scinde, in which the East India Company's ship *Cleopatra* is lost, with 150 souls on board. The Maldivé Islands submerged, and severe want and general famine ensues.
1848. *April 23.*—Violent hurricane off Ceylon, in which her majesty's brig *Junna*, from Bombay, where she had been built, was nearly lost; she had an obelisk, and other valuable Assyrian marbles, on board.
1848. *September 12-14.*—Violent hurricanes in the Bay of Bengal.
1849. *July 22-26.*—A violent storm and rain burst all over India; a hurricane swept the Jullundhur, carrying everything before it. The barracks of her majesty's 82nd regiment, at Meerut, and those at Ghazepore, were destroyed. On the 25th ten inches of rain fell at Bombay, and in the course of four days twenty-six inches fell at Phoonda Ghaut, and forty inches at Mahableshwar (?).
1849. *December 10.*—Severe hurricane at Madras: the ships *Lady Sale*, *Industry*, and *Princess Royal*, lost.
1850. *December 4.*—Hurricane at Madras: two European ships and eighteen country craft wrecked.
1851. *May 1.*—A furious hurricane raged off Ceylon: a second prevailed at Madras on the 6th, sweeping across the peninsula, and sending up a tremendous swell towards Scinde. The ship *Charles Forbes*, of Bombay, lost in the Straits of Malacca.
1851. *October 20.*—The hurricane that visited Calcutta and its neighbourhood on the 22nd and 23rd of October did great damage to the shipping off Diamond Harbour and below Sangor. Two vessels, the *Bengalee*, outward bound, and the *Scourfield*, inward bound, were wrecked—the former on Sangor Island, and the latter near Buit Palmyras; crews of both vessels saved.
1852. *May 14.*—A terrific hurricane burst over Calcutta. Barometer 29.862: more severe than any that had been experienced since the 3rd of June, 1842, when the barometer sunk to 28.278, the lowest ever known in Calcutta, and almost every vessel in the river, and dwelling-house on shore, was more or less injured. During the gale there were destroyed in Calcutta 2657 thatched and 526 tiled houses, with forty sub-

- stantial buildings; eleven persons were killed, and two wounded. On the 8th of August, 1842, the barometer at Calcutta fell, during a hurricane, to 28.800.
1852. *May 17.*—A severe gale experienced at the Cape; barometer fell to 29.42 (60° Fahr.), the lowest known since the 21st of April 1848, when, without any change in the weather being experienced, it sunk to 29.38, the lowest on record at Capetown.
1852. *December 16.*—Very violent at Macao—scarcely felt at Hong-Kong—from Canton all along the north coast of China.
1853. *March 20-28.*—Furious hurricane all over Southern India: some fifty vessels sunk or wrecked on the Coromandel coast to the southward of Madras.
1853. *October 10.*—Hurricane in the China Seas: large steamer dismantled, and narrowly escaped shipwreck, betwixt Hong-Kong and Singapore.
1854. *April 10-12.*—A tornado swept Lower Bengal, from W.S.W. to E.N.E., sweeping villages and great trees before it, and destroying, it is said, 300 people.
1854. *April 21-23.*—A violent hurricane at Rangoon; twenty-five boats, with the head-quarters of the 30th regiment of Madras native infantry, wrecked in the Irrawady; the barracks on shore unroofed.
1854. *May 22-24.*—Hurricane in the China Seas; the Peninsula and Oriental Company's steamer *Douro* lost her funnel, and was driven ashore a wreck.
1854. *September 27.*—A severe hurricane in the China Seas, 19 N., and 117 E.
1854. *October 6.*—Hurricane south of Ceylon.
1854. *November 2.*—Hurricane at Bombay; a thousand human beings and half a million-worth of property supposed to have perished in four hours' time.

The occurrence of hail-storms in India is frequent, and they are on so vast a scale as to be a characteristic of the climate. From the knowledge possessed concerning the great heat of that country, few general readers would imagine that it was a land remarkable for such phenomena; indeed, writers on meteorology and physical geography have frequently represented such storms as seldom occurring within the tropics. Dr. Thompson, in his work on meteorology, published in 1849, makes that assertion. Mrs. Somerville, writing in 1851, says—"Hail is very rare on the tropical plains, and often altogether unknown, though it frequently falls at heights of 1700 or 1800 feet above them." The same gifted lady observes—"It occurs more frequently in countries at a little distance from mountains than in those close to them or further off." Mr. Milner, in his *Universal Geography*, lately published, is more accurate, but he also asserts that hail seldom falls in the tropics at the level of the sea. In India facts contradict these doctrines. In the neighbourhood of Calcutta, and along the western shores of the Bay of Bengal, hail-storms are of frequent occurrence. Colonel Sykes, in a paper read before the British Association for the Promotion of Science, established this, and other writers have confirmed his assertions. The colonel, however, erred in supposing that on the same line upon the coast

of Malabar it also occurred, whereas hail seldom falls there, although frequent on the shores of Cutch and Scinde. The colonel's statement, as appears in the society's reports for 1851, is, that the phenomenon is not seen south of latitude 20°. This is true of the western coast of the peninsula, but not of the eastern. Dr. Buist has shown that in 1852 a violent storm of hail fell at Pondicherry, south of Madras; and he affirms that others were recollected by him on the south-eastern shores of the peninsula. In Ceylon hail-storms are well known both in the higher and lower grounds. The occurrence of such storms in contiguity with the mountainous region of that island, and with various parts of the Himalaya range, confute the theory of Mrs. Somerville and other modern writers on such subjects, that hail seldom falls close to mountains. On several occasions, within a few years, hail-stones of enormous size, and immense masses of ice, have fallen both in the high lands and on the sea-shore, on the table-land of the Deccan, and at the foot of the mountain ranges. In April of 1855 a hail-storm did much damage to Lahore; and in May of the same year there were terrific hail-showers at Patna, Nynsee Tal, and various other places at great distances from one another. It would appear that in April, just before the time of greatest heat, the peninsula is visited most frequently by falls of hail. The statement which has sometimes been made, that May was the month most noted for this phenomenon, is an error. March stands next to April, and February to March in this particular. May is considerably beneath March, but much above every other month, except February, in the computation.

Europeans chiefly object to the climate of India on account of the great heat. The hottest parts of India are not the most debilitating. The low moist land on the northern portions of the eastern coast, and the marshy plains near the foot of the Himalayas, are more unhealthy than the southern portions of the peninsula. Exposure to the sun, provided the head be well turbaned to protect it from sun-stroke, is not dangerous nor unhealthy. Experiments have been made in connection with the marching of European troops in time of peace, and it was proved that more men were lost by night-marches than by those conducted with suitable care during the hottest portion of the day. In the disastrous conflicts of 1857, between the mutineers of the Bengal army and the government forces, similar results were experienced. General Havelock, in his marches and counter-marches during his efforts to

relieve Cawnpore and Lucknow, declared that, so far as exposure to the weather was concerned, his men suffered no injury. General Wilson, during his command of the forces before Delhi, reported that the troops had better health than in cantonments. When these operations commenced, the fiercest portion of the hot season had passed, but the heat was still intense. The habits indulged by Europeans, rather than the climate, have hitherto made India sickly; although, of course, some situations are exposed to miasmatic influences, and certain portions of the year must be always trying to the health of natives of our high latitude. As the climate is more studied, and facts connected with this subject are more carefully weighed, Europeans will be enabled to encounter the heat by such sanitary and personal arrangements as those experiences will dictate, and India will become a sphere of enterprise more generally acceptable to the British people. The range of temperature is so great, and the climate so varied, notwithstanding its general tropical character, that there is abundant scope for the settlement and the energies of Europeans. The territory of British India is marked by a great variety of geographical features, and extends through twenty-three degrees of latitude, these are circumstances which must render many places practicable for the healthful settlement of Englishmen.

Local peculiarities so affect the prevailing winds, as also to conduce to the same result. The south-west monsoon, which in May is felt at Malabar, does not travel to Delhi until a month after, nor to the Sikh territory and the Affghan frontier until some weeks later, when its effects are comparatively mild. From October to April, six months of the year, the weather is cool enough for European enjoyment; the remainder of the year is rendered unpleasant, and comparatively unhealthy, by the heat and rains. At Calcutta the thermometer stands at  $66^{\circ}$  in January, and rises to  $86^{\circ}$  in April. At Bombay, on the other side of the peninsula, the climate is more various. At Madras the heat is less oppressive than in Bengal, although the temperature ranges higher; but the cool season is more refreshing in the latter than the former. The minimum in the city of Madras is  $75^{\circ}$ , the maximum  $91^{\circ}$ . The climate of the Blue Ghauts, especially in the neighbourhood of the sanatorium, is esteemed as one of the most equable and delightful in the world, where it is never so cold as in England, and never so hot, the glass in summer ranging in London thirteen degrees higher than it does there. The rain-fall is much greater in the Blue Ghauts than in this country, but it

happens at particular periods, refreshing the soil, and cooling the air, thus tending to render the district still more agreeable to Europeans, and affording many more fair days than are enjoyed in England.

The diseases of the country are numerous. That which is chiefly dangerous, alike to Europeans and natives, is cholera. India has been generally supposed to be the birth-place of this pestilence, but there is reason to believe that its first incidence was in Persia. In India it first appeared in the Madras presidency, certainly not in the route from Persia, and may have had a separate origin there from similar causes. At its commencement it displayed its destructive energies, sweeping away multitudes of the natives, and many Europeans. Since then, three-quarters of a century, it has prevailed and sent forth its pestiferous influences along the great thoroughfares of the world, both by sea and land, to every country, at all events, within the bounds of civilisation.

The natives are liable to peculiar disorders, under aggravated forms, such as leprosy, elephantiasis, smallpox, dysentery, fevers of various kinds, rheumatism, and a peculiar form of dropsy. Neither this complaint, nor elephantiasis, is ever communicated to Europeans; and some of the fevers by which sad ravages are made upon the lives of the natives, are seldom taken by persons born in Europe, however long resident in this country.

British residents suffer from intermittent and congestive fevers, rheumatism, apoplexy, sun-stroke, dysentery, diarrhoea, debility, and various diseases of the liver, enlargement and induration of that organ being very common.

Peculiarities of climate, and their effects upon health in different regions, will receive additional notice as the great natural and political divisions of the country are more particularly described.

The productions of India are, generally speaking, tropical, and in great variety and luxuriance.

Forests naturally claim first attention, as the most striking products of the soil in almost every country. Perhaps no land possesses timber in greater variety and beauty. The hardy oak, ash, and elm of our climate are not found there, nor are there any resemblances to the pine-forests of America; but the variety of kind, and diversity of adaptation, are greater than in either Europe or America. For the purposes of fuel, fences, hut constructions, and small articles of garden, stable, or household-uses, there is great abundance of wood of

many different species. For house-building and engineering work there is the saul-wood, which grows abundantly in Central and Northern India. This tree grows to a considerable height, and the dimensions of the trunk are often nine feet or more. The teak-tree wood is excellent for ship-building. It grows to the north of Madras, and in the Coromandel district. The Bombay government encourages the planting of this useful tree. It also flourishes in the provinces ceded by Birmah, where a revenue of £12,000 a year has been derived by government from licences to cut it. The tamarind, palm, and cedar, grow in profusion in some districts; black-wood is also abundant.

There are many useful kinds of wood, and beautiful as well as useful, unknown to Europe, which the natives and European residents greatly prize. It is astonishing that these have not been made articles of commerce; for although the situations where they grow are remote, they could be brought to the principal ports by the rivers. Exportations of ebony, satin-wood, and a few other hard woods, susceptible of beautiful polish, are conveyed to England and America. There is much room for an enterprising commerce between England and India in these valuable commodities.

The appearance of the timber growth of India is sometimes devoid of the picturesque: jungles, which harbour savage beasts and poisonous reptiles, stretch away over large spaces. In some cases the Indian forest is commanding, and the trees which are cultivated for ornament are graceful in form and foliage, and afford a welcome shade from the torrid climate.

Indian fruits are such as are best adapted to the inhabitants of a tropical country. The cocoa-nut is very fine, especially in Malabar. Melons, gourds, plantains, custard-apples, figs, guavas, jujubes, &c., abound in the more southern portions of the peninsula, and afford a grateful refreshment to the people who inhabit the sultry plains. In the more northern portions the fruits of Europe grow luxuriantly, grapes and peaches especially. Figs, pine-apples, and mangoes, also grow in rich abundance in the northern parts of Central India. In no country are these varieties of fruit more necessary, and Providence has provided India with an extensive assortment adapted to the necessities and desires of her people.

Her spices are also celebrated. Cinnamon is not of so fine a quality in Continental as in Insular India. Ginger, pepper, cloves, cassia, cardamums, and capsicums, are likewise produced.

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Oils are among the important products of the country. Vegetable tallows and butters exude from trees and plants, and serve as food, or for manufacturing purposes. From the seed of the tallow-plant oil for lamps is extracted. Many other seeds, when expressed, yield oils for commerce or domestic use. The oils of the poonja, cadja-apple, kossumba, poppy, poomseed, &c., are valuable for various purposes. Many articles of this nature, peculiar to India, are produced within her territories.

Wheat is grown in Northern India, where an increasing preference for it to rice is noticeable. In the south it is seldom seen, and the people prefer rice or pulse. Maize and millet are cultivated in many places where irrigation is obtainable. Rice is, however, the great staple of the Indians' food; many subsist on it. Its cultivation is extensive, especially in the valley of the Ganges. The quality is not always good, but the produce is abundant. Sago, sago meal, cassava starch, arrowroot, and other starches, are produced in great quantities, and in fine perfection.

The grasses of the peninsula are very numerous, and nourish large herds of sheep and goats; but there is no pasturage such as is to be found upon the undulated landscapes of the British Isles, where a temperate climate and frequent showers produce perpetual verdure.

Cattle are fed upon cotton and other seeds; coarse grain, peas or beans, are also used as fodder. New grasses have been introduced, and have flourished.

There are many plants valuable as affording articles of commerce. Hemp, flax, aloe fibre, the fibres of the cocoa-nut, pine-apple, and plantain, are known to English traders, as also a few others; but there are many, of which no use is made in Britain, to which scientific men have called attention.

The medicinal properties which are possessed by certain vegetable products in India are important to the natives, and are also of commercial value. Senna, rhubarb, and castor-oil, are the most in demand by Europeans.

Allied in some respects to the medicinal products are the gums of India, which are very numerous, and excellent in their respective qualities. Arabic, olibanum, benjamin, mastic, shellac, and ammoniacum, are specimens. Gamboge and asafoetida are exported in large quantities. Caoutchouc (Indian-rubber) and kattermando, the former for many years, the latter from a recent date, are in demand by the merchants of Europe and America.

Tobacco is grown in most parts of the country, from extreme north to south, but can hardly be pronounced good anywhere. The natives do not use it merely for its narcotic and soothing effects, but for various purposes.

The dyes of India have a just as well as wide-spread celebrity. Indigo-planting has long been a profitable branch of cultivation, and many have grown rich in a short time by that means. Indian madder is one of the most valuable commodities in the dye-works of Lancashire and Yorkshire. Turmeric, safflower, &c., are well known to Great Britain; but in the native manufactures dyes of much beauty are employed which are as yet unknown to English dyers.

India is supposed to be very rich in barks. Various qualities, which have not been brought as yet into use, have been tested by scientific men, and recommended for medicinal or tanning purposes.

Cotton grows in various parts of India, and of late much inquiry has been made concerning the capabilities of the peninsula to meet the wants of the spinning-mills of England. Mr. George Hadfield, the indefatigable member for Sheffield, brought this subject under the attention of the House of Commons during the session of 1857, when the country was mourning over the tidings of blood and dishonour brought from the provinces of the Bengal presidency, where revolt was raging. The discussion was so obviously inopportune, that no attention was given to it. Meetings were held in Manchester, the great capital of the cotton manufacture, but, for the same reasons, produced no public impression. Experiments, however, have been made, and sanguine expectations entertained, that India will yet yield a supply by which England may be rendered independent of the Southern States of the North American Union. Other fields of enterprise, such as Africa, have been also contemplated; and the Rev. Dr. Livingstone, a missionary of the London Missionary Society among the Bechuanas, accomplished by skill and fortitude such an exploration of interior Africa as inspires the hope that if India fail to meet the demands of the cotton manufacture for its staple, Africa may become the great cotton-field of the world. India, however, has not yet been made the subject of a fair and sufficiently extensive experiment. That the legislature will take up this great question, and conduct it to a satisfactory issue, there can be little doubt. Lancashire only requires that government remove the existing obstacles to private enterprise, and the doubt as to the cotton-growing capability of India will

be eventually set at rest. In a work entitled the *Culture of Cotton in India*, the natives are represented as consuming 600,000,000 lbs. weight annually, and that 90,000,000 lbs. are exported to England, with a like amount to China. The natives of all ranks are clothed with it; their light garments for the hot season, and their thicker garments for the cooler and for the rainy seasons, are all composed of cloth made from this material. Formerly the cotton growth of India was very great. The name *calico*, now universally known, is Indian, the Portuguese having adopted it from Calicut, where they first found the cloth. The name *muslin* is also Eastern, derived from Moussul, where its manufacture was first known.

The cotton of India is inferior to that of the United States; and the efforts made to improve its quality, by new methods of cultivation, and by importing American seeds, have been but partially successful. The great difficulty appears, so far as the process of preparation is concerned, to be in the cleaning. Indian cotton is not sent from the plantation so clean picked and well packed as is American cotton. This arises partly from the methods of labour practised by the natives, from the fact that they are wedded to their old customs, and from the damage sustained in sending it to the seaboard. It is necessary that the plantations should be near large navigable rivers or railroads, and possessed of a fine alluvial soil. The native cultivators complain of the operation of the land tenure, the want of capital, and the crushing effect of the usurious dealings of the native money-lenders. Under the most favourable circumstances, Indian cotton has seldom been produced of the length of fibre and cleanness of American cotton.

The common cotton-plant of India is a triennial, and is found almost everywhere. There is a variety of it which is annual. The Dacca cotton is grown in the district of that name, in the Bengal presidency, and is finer and softer than the common plant. The Berar description is the best, but is neither so long nor so soft as the best cotton of America. These varieties require different soils and treatment.

It is alleged by Mr. Boyle, in his treatise on the subject, that the soil of the American plantations differs from that where good cotton is grown in India, chiefly in its peaty quality. This has also attracted the attention of other persons conversant with the culture of cotton, who attribute the superiority rather to this circumstance of soil than to any peculiarity of climate.

In another part of this work, more appropriate for the full discussion of the subject, the practicability of making India a cotton-growing country, to such an extent and producing staple of such quality as will compete with the American plantations, will be considered. It is here only necessary to add that the impediments to the production of good cotton in India are not merely such as soil or climate, or want of roads and canals. There are moral causes at work to create obstacles far more formidable. The ryots, or cultivators, are almost without enterprise; they are still more destitute of capital, and are obliged to obtain advances from native money-lenders, a class of men the most grasping, relentless, and unprincipled in the world. When good seeds have been imported from the United States, the native capitalists, under the pretence of a religious abhorrence of an innovation, have offered every opposition to the use of them; and when the seeds have been sown, men have been hired to root them up, or otherwise damage the culture, so as to balk the experiment, and wear out the patience of the ryot, if his prejudices were not sufficiently acted upon to make him abandon the attempt.

The moral and social difficulties in the way of the successful cultivation of the superior qualities of cotton may be best judged by observing how they are regarded from an American point of view. The following is from no unfriendly pen, but extracted from a memorial addressed to the Madras government by a gentleman well acquainted with the cotton culture of southern North America and of British India:—"The cotton is produced by the ryot. He is always in his banker's books as deep, in proportion to his means, as his European master, and can do nothing without aid. The brokers, or cotton-cleaners, or gin-house men, are the middlemen between the chetty and the ryot. The chetties being monied men, make an advance to the broker. The broker is particular in classifying the seed-cotton, and pays for it according to cleanliness, and then he has much of the trash and rotten locks picked out, not to make the cotton better, but because the rubbish chokes the churka, and prevents it from working. The good cotton is then separated from the seed, and the bad stuff which had been taken away from the good is beaten with a stone to loosen up the rotten fibre from the seed, and then it is passed through the churka. The good cotton and this bad stuff are both taken into a little room, six feet by six, which is entered by a low door, about eighteen inches by two feet, and a little hole as a ventilator is made

through the outer wall. Two men then go in with a bundle of long smooth rods in each hand, and a cloth is tied over the mouth and nose; one man places his back so as to stop this little door completely, to prevent waste, and they both set to work to whip the cotton with their rods, to mix the good and bad together so thoroughly, that a very tolerable article is turned out; even after all this bedevilling, if the people get a living price for it, they let it go as it is. But, as is usually the case, they are shaved so close, that they are driven to resort to another means of realising profit. They add a handful or two of seed to every bundle, and this is delivered to the chetties, and the chetties deliver it to their European agents, and the European agents save their exchange, and their object is gained. The cotton is taken by the manufacturer at a low price, because he knows not what he is buying."

The sugar-cane has been from the remotest times a product of India. When the English first visited the country, they found it there; and four hundred years before their advent reliable testimony was given to its abundance. The natives were unable to manufacture sugar from the cane, so as to send to market the crystalline product so valuable to commerce; their modes of expressing the juice were rude and wasteful, but they extracted large quantities from their cane-fields, and very extensively used it in cakes, or with rice and other food. The English introduced the Jamaica system of culture with success, and of late years the East Indian sugars have lost much of their previous bad reputation, as compared with those of the West Indies. The great anti-slavery agitation in England brought East-India sugar into much more general use, and, as a consequence, stimulated the cultivation of the cane there, especially in Bengal, which is well adapted for it. While sugar-cane has been for so many ages a growth of the Indian soil, to the English may be attributed the great importance of this article in the present agricultural statistics of our eastern possessions.

The tea-plant is in some places as well adapted to the climate of India as the sugar-cane. In China it is found to thrive best where the climate is most temperate; but even in the warmest latitudes of that empire it is cultivated. At an early period it appeared to some of the servants of the East India Company that India was, in many of its northern and eastern districts, likely to prove suitable for the plant. It was not until the year 1834 that any attempt to introduce it was made—at all events on such a scale as to attract notice, although at least seven years

previously the company's botanists had pronounced the slopes of the Himalayas, not far from the Nepaul frontier, as well adapted for such an experiment. Some districts in the neighbourhood of Delhi, and in Assam, were pointed out by other scientific men as likely to prove suitable places.

Under the auspices of Lord William Bentinck, deputations were sent to China, various specimens were obtained, a knowledge of the culture and subsequent manipulation was gleaned, and a nursery for 10,000 plants formed at Calcutta. The experiment prospered, and some of the specimens were sent to the Madras presidency, where the heat of the climate killed them; others were transplanted in Bengal proper, but their extreme delicacy demanded more attention than was conceded, and the experiments all failed. A portion was sent northward, to certain districts of the Himalayas. These were for the most part destroyed on the way, through the carelessness with which their transmission was conducted. Such as arrived at their destination thrived, and in 1838 were in seed. The seeds were sown in situations for the most part judiciously chosen, and thus new nurseries were formed nearer to the region favourable for successful cultivation.

During the progress of these measures it was discovered that the plant was indigenous to Assam, and several specimens gathered in a wild state were sent to Calcutta, and pronounced good by competent practical judges, as well as by the company's botanists. Further researches were made, and it was found that in districts of Assam where the climate was most temperate, on the hill slopes, and along the undulations of the low country, near the rivers, the plant would flourish on many varieties of soil. The result was that plants of greater strength and size, more prolific and yielding tea of finer flavour than any imported from China, were produced. The East India Company, after incurring much expense in this enterprise, generously surrendered the cultivation to private enterprise, and gave over to the Assam Tea Company their nurseries, and their valuable contents. The crop in Assam has lately reached nearly 400,000 pounds, selling, as is well known, at a much higher price than the Chinese specimens.

While the Assam experiment found so much public favour, attention to the Himalaya gardens was not permitted to flag; high up on the slopes above Kumaon the plants multiplied rapidly, and yielded richly. A black tea, resembling souchong, but of superior flavour, has thence reached England in increasing quantities.

Since the conquest of the Sikh country, the tea plantations have been extended in that direction. The East India Company voted for some years a grant of £10,000 to nurture these experiments.

In 1850 the company dispatched an agent to China to procure fresh seeds, skilful cultivators, and to make himself well acquainted with the processes of cultivating and curing. The advantage of this mission, which was as successful as could be expected, has been very decided to the plantations of the north-west.

At Cachar, Munneepore, and Darjeeling, the cultivation and manufacture of tea have been very successful. During the year 1855 superior specimens were sent from these places to the Horticultural Society of India, which afforded great satisfaction and encouragement. It would appear that the tea-tree is indigenous also to the Cachar district, for natives who had been employed in Assam by the Assam Company, declared the wild specimens found in the one district, identical with those which had been found in the other.\* Cachar is easy of access, a fine river opening up communication with it; and the tea-plant was found by Captain Verner, the superintendent of Cachar, growing in luxuriance in the jungles. The most recent researches of that gentleman have led him to think that the Assam quality is different from the newly-discovered growth of Cachar, but Dr. Thompson, of the Honourable Company's Botanical Gardens, at Calcutta, has pronounced them identical; the truth which reconciles these conflicting statements seems to be, that the last discoveries of the captain have been of another species, more resembling the green tea imported into this country from China. The Munneepore and Darjeeling specimens were pronounced by experienced "tea-tasters" as of a good quality, and deserving culture. These were also found in wild luxuriance.

In the report of the Agricultural Society of India, published last year, in Calcutta, further discoveries of the tea-plant are recorded. At Sylhet, Mr. Glover, the officiating collector, drew up a report to the commissioners of revenue (Dacca), in which he gives minute details of the discovery of the plant growing extensively on the slope of small detached hills in various districts not remote from those where the previous discoveries had been made:—"The greatest distance of the furthest discovered tea plantations from Sylhet does not exceed sixty miles as the crow flies; by the only practicable route it would probably be one hundred

\* Report of F. Skipwith, Esq., judge at Sylhet.

miles, but for three parts of this distance water-carriage would be available throughout the year, while in the rains, boats of large burthen could go up to the place. The tea-fields in Pergunnahs Punchkhund, Chapghat, and Ruffeenuggur, are close to the rivers Soorna and Baglia, so that there would be no difficulty in the matter of carriage in any of these places." \*

It must not be forgotten that, notwithstanding the tea-plant is indigenous to these regions, it requires cultivation and care. Indeed, this is the case with all the productions of India, and that from a cause which particularly might be supposed to render cultivation scarcely necessary. The soil, which is prolific in rich and useful productions, is also prolific in weeds, which encumber and choke the former, and the hand of the cultivator needs to be directed with especial care. The language of the poet is applicable to India in her indigenous and wild productions, as well as in her cultivated products:—

"Redundant growth  
Of vines, and maize, and bower and brake,  
Which Nature, kind to sloth,  
And scarce solicited by human toil,  
Pours from the riches of the teeming soil."

There can be little doubt that if railway enterprise open up the interior of India to the seaports and presidential capitals, the tea farms of Upper India and of Assam will become of great importance to England, and rapidly promote the wealth and civilisation of these regions. The tea plantations are picturesque, and the processes of growing, as practised both in Assam and in the opposite countries, towards Nepaul and the Punjab, afford lively and interesting scenes of human occupation.

Coffee has for a long time been grown by the natives in various districts, but the quality was so inferior as to find no European market. English planters have, however, succeeded in obtaining excellent berries. In the island of Ceylon coffee of a superior kind has been obtained from the plantations established by English settlers. The success of the experiments made there, induced extensive enterprises of like kind to the south of the Western Ghauts, where the rich soil and warm climate favour the object. Good coffee is now produced from these plantations, and from others in various parts of the country.

Opium is cultivated to a vast extent under the immediate auspices of the company. The producers are natives, who grow it under the company's licences, which are only extended to two districts, Patna and Benares,—the

\* Report of F. A. Glover, Esq., to the Agricultural Society of India.

former producing the better quality, owing to some peculiarities in the soil and situation. The growers of the poppy are not allowed to sell the produce of their fields; they are merely the company's farmers, to whom, at a fixed price, they must surrender what they grow. This is removed at certain seasons to Calcutta, where it is sold by auction at stated times to European or native merchants, who make it an article of export. Under the head of the commerce of India it will be necessary to return to this subject.

The silkworm has long been bred in India, silk having been one of the oldest productions of the peninsula known to us; its progress and extent will be more properly a subject for the heading of manufactures and commerce. It is here only necessary to say that, in addition to the mulberry, or China species of the worm, there are other species peculiar to the peninsula, especially in Assam, Bombay, and Madras. The mulberry worm is more common in Bengal than elsewhere.

The flora of India is such as might be expected from the general richness, yet widely extending variety, of her climates. The ferns of the peninsula have obtained great celebrity among botanists, as the largest and finest in the world. Near the smaller rivers and streams the country is spangled with these beautiful offspring of the soil. There also, and near the larger rivers, flowers of richest odour spring up in wonderful and glorious luxuriance. Along the slopes of the Nilgherries, and the Eastern and Western Ghauts, the fair flowers of the mountain kiss every glittering rill, and spread their fragrance on the balmy air with which these regions are blessed. The Persian rose, passion-flower, and *Gloriosa superba*, grow luxuriantly in the wild jungles, as if the ruder and lovelier forms of nature were struggling for victory. Nowhere in the world are such specimens of the water-lily and the lotus found as along certain portions of the Ganges, the Indus, the Jhelum, the Godavery, and on the Lake of Wular, in the stormless valley of Cashmere. In the hills which form the northern limits of the Deccan, and among those which rise beyond the districts of Delhi and the Punjab, rhododendrons, and other shrubs of that species, grow to perfection. In many places on the mountain slopes, and in sheltered valleys, wherever springs are near with their refreshing influences, extensive areas of flowers are presented, clad in every tint of beauty, associating every conceivable harmony of hue, and breathing overpowering perfumes. If Night reveals to the traveller glories which

"Heaven to gaudy day denies,"



Day discloses beneath her bright smile in India a variety of beauty which the brightest night never displays. However dazzling the latter, as the mind wanders amidst its bright immensity, it cannot yield the soft and placidly pleasurable emotions which the flower-clad landscape of the fairer portions of Indian lands communicate. Not only are the flowers of India beautiful in tint, and of luxurious odour, but they are of exquisite form—even the blind have caressed them; sensible of the exquisite beauty of their structure, they could not but feel with the blind girl in the *Last Days of Pompeii* :—

“If earth be as fair as I’ve heard them say,  
These flowers her children are.”

Could we suppose the sorrowing but beautiful peris of Eastern fable to take forms most befitting their celestial origin, but earthly home, we might suspect their dwelling-place to be in some of the lovely valleys which, from Cashmere to Thibet, are to be found sheltered among the mountains; and we might, in the form, and tint, and odour of the far-famed flowers of these vales, recognise the graceful expression of their exiled being. Perhaps among all the flowers of Ind, the roses of Cashmere are the most lovely, as they are the most famous; and amidst the choice perfumes thrown off by so many of these “blossoms of delight,” or extracted from them by the ingenuity of man, the richest is the *attur ghul*, so renowned through a large portion of the Eastern world, from the shores of the Bay of Bengal to those of the Caspian Sea, and even to the Bosphorus. One of the most curious little flowers of India is the *Serpicula verticillata*, which grows in the great Indian tanks. Dr. Carter describes it as a “little gentle flower stretching itself up from the dark bottom on its slender pedicle, to spread its pink petals on the surface of the water to the air and light. Wonderful little flower! What economy of nature, what harmony of design, what striking phenomena, what instinctive apprehension, almost, is exhibited by this tiny, humble tenant of the lake! Would we wish for a process to render water wholesome, the little *serpicula* supplies it; would we wish to provide food for the other scavengers of the tank—the shell fish—the little *serpicula*, with its leaves and stems pregnant with starch granules, affords them a delicious repast; they browse with greediness on the tender shoots.” Dr. Buist remarks that this little plant not only maintains the tank or pond in which it lives in the most perfect purity, but that even a few sprigs of it will render a large vessel of water pure for culinary pur-

poses. In describing its birthplace, and the effect of its presence in keeping water pure, he says, “On looking into the tank, a magnificent marine landscape presents itself, with snow-white rocks and valleys, and rich green miniature forests, in all directions.”

India has not received that attention from botanists and floriculturists which so wide, prolific, and in other respects interesting a field deserves. The East India Company have established a botanical garden at Saharapore, at an elevation above the sea of 1000 feet. The climate and vegetation are tropical, notwithstanding the height, but the site is well chosen, the elevation and other circumstances tempering the heat which prevails. At Bombay some efforts have been put forth of late years to improve our acquaintance with the botany and flora of India; and in Calcutta the government has expended money in these objects.

The Agricultural and Horticultural Society of India has brought out valuable contributions from the pens of official persons all over India, and many rare plants and flowers have been examined and classified. Agricultural and floricultural exhibitions have taken place under the auspices of the society without any great success. The flower-shows from 1852 to 1856, have gradually fallen away in the number, rarity, and excellence of the specimens. Many English flowers and flowering shrubs have been introduced to the society’s gardens, as well as to those belonging to government, and with considerable success, although many plants and seeds perished through negligent carriage or unskilful transmission. The publications issued under the auspices of the society above named are calculated to improve the British residents in India in their knowledge of these interesting departments of its resources.\* Many useful, and also a large class of ornamental plants, have been introduced very lately from China to the north of Assam, and to the Punjab, in which places they are likely still further to enrich the gardens and the general landscapes. The United States of America, and the British colonies of the Cape and Australia have contributed to the treasures of India in new plants, shrubs, and flowers.

The mineral products of India are considerable. Common salt is found, but not very extensively. Saltpetre, or nitrate of potash, is to be met with in marshes, and in caves. Sir Laurence Peel, in a paper on the

\* The “Journal” of the society, printed in English, is full of matter interesting to the British public at home and in India. The “Miscellany” is published in Bengalee, and is calculated to direct the more educated natives to the resources of their country.

"Natural Law by which Nitrate of Soda, or Cubic Saltpetre acts as a Manure, and on its substitution for Guano," has attempted to show that to its saltpetre India is indebted for much of its fertility. "These substances—the ordinary and the cubic saltpetre—consist of an acid, the nitric acid, and an alkali, either potash or soda; nor could any one, viewing the effect of these individual salts, decide whether the acids or the alkalies were the source of their manuring action." Sir Laurence proceeds to establish, by a detail of experiments, the proposition that the former are the fertilising powers which these salts contain. Having argued for his doctrine at considerable length, he declares that to its native saltpetre India is indebted for its prolific land, and illustrates the qualities of the black soil of India by an analysis of similar soils in other regions, and by facts demonstrative of their great fertility.

Gold is found in very small quantities in the streams which issue from high sources in the Himalayas.

Lead, copper, zinc, and iron, are obtained in various districts, but not in any very large quantities. Indian iron is especially well adapted to the manufacture of steel; and some of the modern improvements in this manufacture in Sheffield were originally suggested to an English gentleman in India while observing the processes adopted by the natives.

Tin is found in the recent British conquests on the east of the Bay of Bengal; and in the hills which separate British from imperial Birmah it is supposed, by mineralogists, that extensive mineral treasures exist. Excellent specimens of lead (rich in silver), copper, tin, nitre, salt, quicksilver, alum, iron, &c., have been brought away from those hills. In fact, whatever be the extent of these treasures, their variety is not surpassed in any country in the world. India proper is far inferior in metallic wealth, so far as is at present known, to the boundary regions of Tenasserim and Pegu. Precious stones are also found in these hills—rubies, sapphires, jaspers, and in some instances diamonds.

On a former page, when noticing the Himalayas, the reader was informed *en passant*, that gems were frequently found there. But not only there, in all the hill countries of the peninsula the most valuable precious stones are picked up.

The diamond mines of Golconda are well known, and descriptions of their wealth are familiar to the general reader. In the red iron-stone, clay, and gravel of Pauna, in Bundelcund, diamonds of great beauty are frequently discovered. There are probably no countries

in the world so rich in gems and precious stones as India and the neighbouring provinces of Tenasserim and Pegu. Of late years various projects have been set on foot for utilising the valuable mineral resources of India.

The animal kingdom has representatives in India of very many species. Of the large quadrupeds the elephant, camel, buffalo, rhinoceros, and horse, are most extensively to be met with. The elephant is wild in many districts, and frequently damages the cultivated country. When tamed his usefulness is only to be exceeded by that of the horse, and his sagacity is equalled by no other animal known to man. As a beast of burden he is very efficient, from his prodigious strength united to unrivalled docility. He will drag guns over difficult country, and with his trunk raise them up and free them, when by any accident they are entangled in rutty or rocky land, or amidst jungle. The princes of India use the elephant for purposes of carriage in peace and war. Seated in palanquins, raised upon his back, they go forth to battle, to the tiger hunt, or in processions of peaceful state.

The buffalo is much used in particular districts, he draws the clumsy native carts, slowly and quietly, but efficiently.

The camel also is very useful when domesticated, which he is in many parts of India. The British have used camel expresses, from the fleetness with which he travels. They have also used camel batteries in war.\* In the sandy regions of the north-west the camel and wild ass roam at large.

The rhinoceros is found in the north-east, in the more remote and secluded forests.

The horse is to be found everywhere in India in the service of man. The native princes use it very extensively for purposes of war. This animal is not bred in every part of India of equal value. In a paper communicated by the Chamber of Commerce of Calcutta to the government of India, the following remarks occur as to the diverse qualities of the horse in various parts of the peninsula and surrounding countries:—"The Rungpore and Thibetian horse possess very close assimilation, when compared with that of the plains lying westwardly, viz., of the Deccan, Scinde, Persia, and Arabia, notwithstanding the variations found in the animals of each of these last-named countries. The main characteristics of the two races are so obviously marked as to admit of no dispute about their distinctiveness; the former exhibiting the primitive rudeness of nature, the

\* There is a beautiful specimen of a brass camel gun in the museum of the East India House.

latter the graces and amenities consequent on improved training and better chosen localities."

The Asiatic lion, although not so strong an animal as the African, is nevertheless a noble creature, and in the northern provinces of India he roams at large in the many retired situations adapted to his habits.

The tiger, as already noticed when describing the delta of the Ganges, has his haunts in the marshy and jungle-covered districts of the Bengal coast. Tigers of inferior strength inhabit the jungles thence to the glaciers of the Himalayas.

Panthers, leopards, ounces, and various other species of the feline, as well as several of the canine, abound throughout India.

The varieties of Indian deer are beautiful, and are numerous in all the less populous regions of the peninsula. The red deer, renowned for the sweetness of its flesh, seeks the herbage high in the mountains.

The famous shawl-goat inhabits elevated ranges of the Himalayas. There are several varieties of this animal. The goat of Cashmere, which browses on the slopes of the beautiful hills that begirt the valley, is best known. The wild goat of Nepaul is a beautiful and agile creature, his head and limbs being exceedingly well formed.

Monkeys are deified in Indian superstition, they therefore do not decrease within the limits of human habitations as do other wild animals. Numerous tribes of them may be heard chattering and screaming in every direction suitable for their increase.

The jackal is one of the most useful as well as dangerous animals in India. He prowls about the villages, committing depredations after his nature; but he at the same time acts as a village scavenger, entering the streets at night, and removing the offal and filth which are so often permitted to collect near oriental dwellings.

Hunting the lion, tiger, leopard, panther, ounce, &c., are favourite sports with adventurous Anglo-Indian gentlemen, and many perils are incurred in these wild sports of the East.

Birds common to Europe are also well-known in India, such as peacocks, crows, eagles, falcons, the common sparrow, cuckoos, cranes, wild geese, snipes, bustards, vultures, &c. The birds peculiar to the tropics are in India remarkable for their magnificent plumage; this is especially the case with parrots and paroquets. The laughing-crow is one of the most remarkable species of the country. They fly in flocks of fifty or a hundred, and make a noise which resembles laughter. The adjutant and some species of crane, also act

as street-scavengers, carrying off carrion and offal; they are therefore never molested. The pheasants of the Himalayas are probably the finest in size, form, and plumage, of any in the world. The Himalayan bustard is also a beautiful bird. The wild-fowl of India is the stock from which our ordinary barn-door fowl has sprung. In the provinces conquered from Birmah there is probably greater variety of birds than anywhere in India proper. Waterfowl are there especially abundant, and, in the opinion of Indian epicures, are of surpassing flavour. The peacock of Pegu is the most beautiful in the world, and the peahen comes nearer in gaudy plumage to her lord than elsewhere characterises the females of her class. The most remarkable of the birds in Tenasserim and Pegu are the swallows, who build edible nests. These nests are exported to China, where there is an eager demand for them, they being considered a great delicacy of Chinese fare. The government realises a revenue from their export.

Ornithologists have recently sought for objects of study in India, and progress in this department is rapidly being made.

The insect-life in India is as varied as nature is in almost every other aspect which she presents in that wonderful land. Entomologists will not, however, find so wide a scope as in tropical America. Perhaps the vast country comprehended in the Brazilian empire is the most prolific in this department of any country on the globe. The locust of the East is often a dangerous enemy to vegetable life in India. Vast clouds of these insects, darkening the air, pass over an extent of country, and then suddenly descend upon the verdure, which they utterly consume. The natives use them for food, having fried them with oil, and regard them as palatable.

Mosquitoes are a terrible infliction, but are not felt so severely as in the West Indies. Scorpions are numerous, and much dreaded both by the natives and Europeans. Centipedes are also formidable, and universally dreaded and detested. Ants and other harmless insects abound. There are various species of insects peculiar to India, or more frequently found there, and in especial varieties, than elsewhere. The "stick-insect" has the appearance of dried stick. The "leaf-insects" are of many kinds, and take the hue of the leaf they feed upon, so as not to be easily identified; they are thus preserved from the too eager rapacity of other creatures which make them a prey. The "bamboo-insect" is a very curious specimen of the entymological world. It resembles a small piece of bamboo so exactly that at a little distance it could not be distinguished from such. Not only has

its long slight body a strong resemblance to the bamboo, but each of its six legs, and every joint, bears distinct markings of the same kind.

Spiders of various descriptions are very numerous. Social spiders exist in Bengal; their colour is a darkish grey, striped down the back with white.\* In Bombay they are more common, "their nests being seen in every tree; the boora (*Zisiphus lattas*, or *jeejah*) is the favourite, and servants cut off branches containing webs, and hang them up in the cook-room, where the spiders entrap and destroy the flies."

The mason-wasp of India is an insect of peculiar habits. Dr. Buist of Bombay describes the male as twice the size of the common wasp, and of nearly the same colour, the slender portion which connects the abdomen with the thorax being an eighth of an inch in length, and scarcely thicker than horse-hair. The female bears no likeness to the male, being about one-eighth of an inch in size, and in colour of a bright bottle-green. Early in October the male begins to build with mud, until his edifice assumes a nearly spherical form, the opening at the top being contracted like the neck of a bottle, and turned over at the entrance with a flat lip, leaving an aperture of about one-eighth of an inch in diameter. He generally builds three of these nests. When the building is dry the female hovers about it, and drops a few ovals in each, which she attaches to the sides. The male then approaches, bearing a green caterpillar as large as himself. This he repeats, thrusting them down the aperture with as little injury as possible, so that they may live until the incubation of the ova has taken place, and the larva is liberated; the latter then, in the shape of a maggot, feeds on the caterpillar until it is sufficiently fattened to pass into the pupa or chrysalis state. When the animal is fully developed, the orifice is closed with a little ball of mud, and the parent-wasp troubles himself no further. In due time the edifice is burst through, and the insect comes forth in its full power.

Various kinds of fire-flies in India are remarkable for their brilliancy by night;

\* Bengal Hurkaru: Transactions of the Bombay Geographical Society.

while by day, objects of insect life float on gossamer wing, tiny and beautiful specimens of being, reflecting in the vivid sun-rays innumerable hues.

The rivers and bays are the resort of many species of excellent fish. These are not all used by Europeans, the natives delighting in many sorts to which the English have not yet become accustomed. The Indian mullet, mango, kawall, rowball, umblefish, whiting, perch, sole, herring, pomfret, salmon, mountain mullet, &c., are all well-known and appreciated by the British residents. On the eastern coasts, the bay of Bengal, there are several species that do not frequent the waters near the western shores. The climbing-perch, which makes its way far up the rivers, and the barbel, are specimens of these. The latter is of great beauty; its scales, when the fish is newly caught, glisten like brilliants.

In India reptiles of very diverse kinds are nurtured by the warm climate and the abundant sustenance obtainable by them. Some of these are as harmless as they are beautiful, and others are of deadly venom. Those of minute size are found, and others of huge dimensions strike with terror the natives who meet with them. The boa arrives to an immense growth, and attacks the largest animals. The rattlesnake is as common as it is unwelcome; and the cobra di capella may be seen lifting its crest for the spring by any who venture near the silent spots where it reposes.

Extensively as the products of India have been detailed in this chapter, the account given of them is but a mere sketch. Unless a work, comprising as much space as these volumes, were devoted exclusively to the subject, imperfect justice would be done to it. The brief review here taken will, however, enable the general reader to comprehend the fertility, beauty, and resources, of that land for which the arm of England has so successfully contended against native rajahs, foreign invaders, and desperate military mutineers; and which it is to be hoped the genius and piety of England will rescue from superstition, bless with civilisation, and adorn by numerous churches, dedicated to Him by whom its riches and its beauties were imparted.

## CHAPTER II.

## POPULATION—RELIGION—LANGUAGES—LITERATURE.

It is extremely difficult, as may well be supposed, to obtain exact statistics of the population of India, and the territories which are comprised under that general name. The most approved publications, and the voluminous documents to which access may be obtained at the India-House, under the permission of the directors, cannot, however, collated and arranged, afford precise information.

It has been noticed on a previous page that, for purposes of government, British India is divided into three presidencies—Bengal, Bombay, and Madras. It is necessary that the reader be informed that the Bengal presidency has three great divisions,—one under the immediate control of the governor-general of India, another under the directions of the lieutenant-governor of Bengal, these being regarded as one; the third comprises the north-west provinces, under a separate lieutenant-governor. A recent statistical arrangement of the different provinces, with a view of showing their area and population, gives the following result, as matters stood up to 1852 :\*—

The **BENGAL REGULATION DISTRICTS** are seven, viz. :—

1. The **JESSORE** Division, containing the districts or collectorates of Jessore, the twenty-four Pergunnahs, Burdwan, Hoogly, Nuddea, Bancoorah, and Baraset. Area 14,853 square miles. Population 5,845,472.

2. The **BHAUGULPORE** Division, containing the districts or collectorates of Bhaugulpore, Dinapore, Monghir, Poorneah, Tirhoot, and Malda. Area 26,464 square miles. Population 8,431,000.

3. The **CUTTACK** Division, containing Cuttack with Pooree, Balasore, Midnapore and Hidgellie, and Koordah. Area 12,664 square miles. Population 2,793,883.

4. The **MOORSHEDEBAD** Division, containing Moorshebad, Bagoorah, Rungpore, Rajshahye, Pubna, and Beerbhoom. Area 17,566 square miles. Population 6,815,876.

5. The **DACCA** Division, containing Dacca, Furreedpore,—Dacca Jelalpore, Mymensing, Sylhet, including Jyntea, and Bakergunge including Deccan Shabazpore. Area 20,942 square miles. Population 4,055,800.

6. The **PATNA** Division, containing Shahabad, Patna, Behar, and Sarun with Champaran. Area 13,808 square miles. Population 7,000,000.

7. The **CHITTAGONG** Division, containing Chittagong, and Tipperah and Bulloah. Area 7,410 square miles. Population 2,406,950.

The **NON-REGULATION PROVINCES** within the limits of the Presidency of Bengal, subject to the authority of functionaries appointed by the Governor-General or Government of Bengal, are nine, as follow :—

\* M'Kenna.

1. **SAUGOR and NERBUDDAH** Province, containing Jaloun and the Pergunnahs ceded by Jhansie—area 1878 square miles; population 176,297: the Saugor and Nerbuddah territories, comprising the districts of Saugor, Jubbulpore, Hoshungabad, Seonee, Dumoh, Nursingpore, Baitool, and British Mhairwarrah. Area 15,670 square miles. Population 1,967,802.

2. **CIS-SUTLEJ**\* Province, containing Umballa, Loodiana including Wudnee, Kythul and Ladwa, Ferozepore, and the territory lately belonging to Sikh chiefs who have been reduced to the condition of British subjects, in consequence of non-performance of feudatory obligations during the Lahore war. Area 4559 square miles. Population 619,418.

3. **NORTH-EAST FRONTIER** (Assam) Province, containing Cossya Hills, Cachar, (lower) Camroop, Newgong, Durrung, — and (upper) Joorhat (Seebpore), Luckimpore, and Sudiya, including Mutruck. Area 21,805 square miles. Population 780,985.

4. **GOALPARA** Province, containing an area of 8506 square miles. Population 400,000.

5. **ARRACAN** Province, containing an area of 15,104 square miles. Population 821,522.

6. **TENESSERIM** Provinces, containing an area of 29,168 square miles. Population 115,431.

7. **SOUTH-WEST FRONTIER** Provinces, containing Sumbulpore, Ramghur or Hazareebah, Lohurdugga, Chota Nagpore, Palamow,—Singbhoom, Maunbhoom, Pachete, and Barabhoom. Area 80,589 square miles. Population 2,627,456.

8. The **PUNJAB**, inclusive of the Jullunder Doab and Kooloo territory. Area 78,447 square miles. Population 4,100,983.

9. The **SUNDERBUNDS**, from Saugor Island on the west, to the Rannabad Channel on the east. Area 6500 square miles. Population unknown.

The **REGULATION PROVINCES** of the Agra Division of the Bengal Presidency, subject to the jurisdiction of the Lieutenant-Governor of the North-Western Provinces, are divided into six Regulation Divisions and seven Non-Regulation Districts, as follow :—

1. **DELHI** Province, containing the districts of Paniput, Hurreeanah, Delhi, Rotuck, and Goorgaon. Area 8468 square miles. Population 1,569,501.

2. **MEERUT** Province, containing Saharunpore, Musafirnuggur, Meerut, Boolundshuhur, and Allighur. Area 10,118 square miles. Population 3,884,432.

3. **ROHILCUND** Province, containing Bijnour, Moradabad, Budaon, Bareilly and Phillibheet, and Shahjehanpore. Area 12,659 square miles. Population 4,399,865.

4. **AGRA** Province, containing Muttra, Agra, Furruckabad, Meinpoorie, and Etawah. Area 9059 square miles. Population 3,505,740.

5. **ALLAHABAD** Province, containing Cawnpore, Futteh-pore, Humeerpore and Calpee, Banda, and Allahabad. Area 11,839 square miles. Population 3,219,043.

6. **BENARES** Province, containing Goruckpore, Azimghur, Jounpore, Mirzapore, Benares, and Ghazepore. Area 19,834 square miles. Population 7,121,087.

The **NON-REGULATION PROVINCES** are as follow :—

The **BHATTIE** Territory, including Wuttoo, the Per-

\* The whole country of the Punjab is now British territory.

gunnah of Kote Kasim province, the Jaunsar and Bawur province, the Dehra Doon province, Kumaon (including Ghurwal) province, Ajmeer province, and British Nimaour province. Area 18,599 square miles. Population 600,881.

MADRAS is divided for Revenue purposes into twenty-one Divisions, or Collectorate, of which eighteen are under the regulations of the Madras government. They are as follow:—

1. RAJAHMUNDY Collectorate, containing an area of 6050 square miles. Population 887,260.
2. MASULIPATAM Collectorate, containing an area of 5000 square miles. Population 544,672.
3. GUNTUR, including Paulnaud Collectorate, containing an area of 4960 square miles. Population 483,831.
4. NELLORE Collectorate, containing an area of 7930 square miles. Population 421,822.
5. CHINGLEPUT Collectorate, containing an area of 3020 square miles. Population 404,868.
6. MADRAS, included in Chingleput, containing a population of 462,951.
7. ARCOT, South Division, including Cuddalore, containing an area of 7610 square miles. Population 873,925.
8. ARCOT, North Division, including Consoddy, containing an area of 5790 square miles. Population 623,717.
9. BELLARY Collectorate, containing an area of 13,056 square miles. Population 1,200,000.
10. CUDDAPAH Collectorate, containing an area of 12,970 square miles. Population 1,228,546.
11. SALEM Collectorate, including Vomundoor and Mullapandy, containing an area of 8200 square miles. Population 946,181.
12. COIMBATORE Collectorate, containing an area of 8280 square miles. Population 821,986.
13. TRICHINOPOLY Collectorate, containing an area of 3000 square miles. Population 634,400.
14. TANJORE Collectorate, including Najore, containing an area of 8900 square miles. Population 1,128,730.
15. MADURA Collectorate, including Dindigul, containing an area of 10,700 square miles. Population 570,840.
16. TINNIVELLY Collectorate, containing an area of 5700 square miles. Population 1,065,423.
17. MALABAR Collectorate, containing an area of 6060 square miles. Population 1,318,898.
18. CANARA Collectorate, containing an area of 7720 square miles. Population 995,656.

The three NON-REGULATION DISTRICTS are under the control of the agents of the Governor. They are as follow:—

1. GANGLAM, containing an area of 6400 square miles. Population 438,174.
2. VIZAGAPATAM, containing an area of 15,800 square miles. Population 1,047,414.
3. KURNUL, containing an area of 3248 square miles. Population 241,632.

The BOMBAY PRESIDENCY is, for Revenue purposes, divided into thirteen Regular Divisions, or Collectorates, with three Non-Regulation Provinces. They are as follow:—

1. SURAT Collectorate, containing an area of 1629 square miles. Population 433,260.
2. BROACH Collectorate, containing an area of 1819 square miles. Population 262,631.
3. AHMEDABAD Collectorate, containing an area of 4356 square miles. Population 590,754.
4. KATRA Collectorate, containing an area of 1869 square miles. Population 566,513.
5. CANDEISH Collectorate, containing an area of 9811 square miles. Population 685,619.
6. TANNAR Collectorate, containing an area of 5477 square miles. Population 764,320.

7. POONAH Collectorate, containing an area of 5299 square miles. Population 604,990.

8. AHMEDNUGGER Collectorate, including Nasick Sub-Collectorate, containing an area of 9931 square miles. Population 929,809.

9. SHOLAPUR Collectorate, containing an area of 4991 square miles. Population 613,868.

10. BELGAUM Collectorate, containing an area of 5405 square miles. Population 860,198.

11. DHARWAR Collectorate, containing an area of 8837 square miles. Population 647,196.

12. RUTNAGHERRY Collectorate, containing an area of 3964 square miles. Population 625,782.

13. BOMBAY ISLAND, including Colaba, containing an area of 18 square miles. Population 566,119.

The NON-REGULATION PROVINCES, under the control of the Bombay Government, are three, as follow:—

1. COLABA (formerly Angria's), containing an area of 818 square miles. Population 53,453.
2. SCINDE, containing Shikarpore, Hyderabad, and Kurrachee. Area 52,120 square miles. Population 1,274,744.
3. SATTARA,\* containing an area of 10,222 square miles. Population 1,005,771.

The EASTERN STRAITS SETTLEMENTS are four, as follow:—

1. PENANG, containing an area of 160 square miles. Population 39,589.
2. PROVINCE WELLESLEY, containing an area of 140 square miles. Population 51,509.
3. SINGAPORE, containing an area of 275 square miles. Population 57,421.
4. MALACCA, containing an area of 1000 square miles. Population 54,021.

The NATIVE STATES, which, although not under the direct rule, being still within the limits of the political supremacy of the East India Company, require to be classed with reference to the British authority, by which they are immediately controlled. They are as follow:—

#### I.—BENGAL.

The Government of Bengal keeps—

A Political Resident at HYDERABAD,† in the Deccan, at the court of the Nizam, whose territories extend over an area of 95,837 square miles, with a population of 10,666,080, and a subsidiary alliance.

A Political Resident at LUCKNOW,‡ at the court of the King of Oude, whose territories extend over an area of 23,788 square miles, with a population of 2,970,000, and a subsidiary alliance.

A Political Resident at KATMANDOO, for the Rajah of Nepal, whose territories extend over an area of 54,500 square miles, with a population of 1,940,000. This state is not under British protection; but the rajah is bound by treaty to abide, in certain cases, by the decision of the British government, and is prohibited from retaining in his service subjects of any European or American state.

A Political Resident at NAGPORE, with the Rajah of Berar, whose territories extend over an area of 76,432 square miles, with a population of 4,650,000, and a subsidiary alliance.

The Governor-General's Agent for SCINDIAH's Dominions, Bundelcund, Sangor, and Nerbuddah territories, has the protection of Gwalior, containing a territory of 33,119

\* The deposition of the rajah has altered the relations of his territory to the Company.

† Recently annexed to the Company's territories.

‡ The King of Oude deposed, and his country annexed.

square miles, with a population of 3,228,512, and a subsidiary alliance,—and also of Bundelcund, comprising the small states of Adjyghur, Allypore, Bijawur, Baonee, Behut, Bijna, Berounda, Bhysondah, Behree, Chirkaree, Chutterpore, Dutteah, Doorwai, Gurowlee, Gorihar, Jhansi, Jussoo, Jignee, Khuddee, Kampta, Logasee, Mukree, Mowagoon, Nyagaon, Oorcha, Punna, Paharee, Puhrah, Paldeo, Poorwa, Samphur, Surehlah, Tohree Futtehpore, and Taraon—the Saugor and Nerbuddah territory, comprising Kothee, Myheer, Ocheyrah, Rewa, and Mookundpore, Sohawul, and Shaghur, containing an area of 56,311 square miles, with a population of 5,871,112.

The Resident at INDORE has the protection of Indore, containing an area of 8318 square miles, with a population of 815,164, and a subsidiary alliance,—and also of Amjherra, Alle Mohun, or Rajpore Ali, Burwance, Dhar, Dewas, Jowra, and its Jaghiredars, Jabooa, Rutlam, and Seeta Mhow, extending over an area of 15,680 square miles, with a population of 1,415,200.

The BHOPAL Political Agent, under the Resident at Indore, has the protection of Bhopal, Rajghur, and Nursinghur, and Koorwace, extending over an area of 8312 square miles, with a population of 815,860.

The Governor-General's Agents for the states of RAJPOOTANA have the protection of the states of Alwur, Bhurtpore, Bikaner, Jessulmeer, Kishenghur, Kerowlee, Tonk, and its dependencies, Dhopleore, Kotah, Shallawur, Boondee, Joudpore, Jeypore, Odeypore, Pertabghur, Doongerpore, Banswara, and Serohee, extending over an area of 119,859 square miles, with a population of 8,745,098.

The Agent in ROHILCUND has the protection of Rampore, extending over an area of 720 square miles, with a population of 320,400.

The Superintendent of the HILL STATES has the protection of Bhagul, Bughat, Bujee, Bejah, Bulson, Busahir, Dhamie, Dhoorattie, Durwhal, Hindoor, or Nalaghur, Joobul, Kothar, Koomyhar, Keonthul, Koomharsin, Kuhloor, Mangul, Muhlog, Mance Meyrah, Sirmoor, Mundi, and Sookait, extending over an area of 11,017 square miles, with a population of 673,457.

The DELHI Agency has the protection of Jhujur, Bahadoorghur, Bullubghur, Patowdee, Deojana, Loharoo, and Furrucknagur, extending over an area of 1835 square miles, with a population of 217,550.

The Commissioner and Superintendent of the CIS-SUTLER States has the protection of the following Sikh states (protected since April 25, 1809), Pattiala, Jheend, Furreedkote, Rai Kote, Boorech (Dealghur), Mundote, Chichrowlee, Nabha, and Mulair Kotla, extending over an area of 6746 square miles, with a population of 1,005,154.

The Political Agent on the SOUTH-WEST FRONTIER has the protection of Korea, Sirjooja, Jushpore, Odeypore, Suetee, Sohnpore, Burgun, Nowagur, Ryghur, Patna, Gangpore, Keriall, Bonei, Phooljee, Sarunghur, Bora Samba, Bombra, Singbhoom, Kursava, and Serickala, extending over an area of 25,431 square miles, with a population of 1,245, 655.

The Superintendent at DARJEELING protects and superintends Sikkim, containing an area of 2504 square miles, with a population of 92,648.

The Board of Administration for the affairs of the PUNJAB has the charge and protection of the Nabob of Bhawalpore, whose territories extend over an area of 30,008 square miles, with a population of 600,000—and of Gholab Singh, with his territory (including Cashmere), extending over an area of 25,123 square miles, with a population of 750,000.

The Governor-General's Agent for the NORTH-EAST FRONTIER has the charge and protection of Cooch Behar, Tuleram Senaputty, and of the Coosya and Garrow Hills, comprising the Garrows, Ram Rye, Nustung, Muriow, Molyong, Mahram, Osmila, and Kyrim, and other petty

states, with an area of 7711 square miles, and a population of 231,605.

A Political Agent protects Munneepore, containing an area of 7584 square miles, with a population of 75,840.—Tipperah, an independent jungle country, containing an area of 7632 square miles, with a population of 7632,—and the Cuttack Mehals, viz.:—Dhenkanaul, Autgur, Berumbah, Tiggreah, Banky, Nyaghur, Kundiapurra, Runpore, Hindole, Angool, Nursingpore, Talchur, Neelgur, Koonjerry, Mohurbunge, Boad, Autmallic, and Duspulla. Area 16,929 square miles. Population 761,805.

## II.—MADRAS.

The NATIVE STATES, subordinate to the MADRAS Government, are as follow:—

A Resident has charge of COCHIN. Area 1988 square miles, with a population of 288,176, and a subsidiary alliance.

A Commissioner manages MYSORE. Area 30,886 square miles, with a population of 3,000,000, and a subsidiary alliance.

A Resident has charge of TRAVANCORE. Area 4722 square miles, with a population of 1,011,824, and a subsidiary alliance.

A Government Agent for the District of VIZAGAPATAM has charge of the Jeypore and Hill Zemindars, with their territories, extending over an area of 13,041 square miles, with a population of 391,230, as they are protected.

## III.—BOMBAY.

The NATIVE STATES, subordinate to the BOMBAY Government, are as follow:—

The Political Resident at BARODA superintends the Guicowar's dominions, comprising an area of 4399 square miles, with a population of 325,526, and a subsidiary alliance.

The Political Agent at KATTYWAR superintends several petty chiefs, with a territory of 19,850 square miles, and a population of 1,468,900.

The Political Agent at PAHLUNPORE controls Pahlunpore, Radhanpore, Warye, Thurnaud, Merwara, Wow, Soegaum, Charcut, Therwarra, Doddur, Baubier, Thurra, Kankrej, and Chowrar. Area 5250 square miles. Population 388,500.

The Collector of KAIRA has the protection and charge of Cambay and Ballasinore, containing an area of 758 square miles, with a population of 56,092.

The Agent to the Governor at SURAT protects Dhurumpore, Bansda, and Suckeen, containing an area of 850 square miles, with a population of 62,900.

The Collector of AHMEDNUGGUR has the charge of the Daung Rajahs, Peint, and Hursool, containing an area of 1700 square miles. Population 125,800.

A Political Agent protects and manages KOLAPORE, containing an area of 3445 square miles, with a population of 500,000.

A Political Superintendent manages SAWUNT WARREE, with an area of 800 square miles, and a population of 120,000.

A Political Agent in MYHEE CAUNTA controls Myhee Caunta, Daunta, Edur, Ahmednuggur, Peit, and other petty states, Rewa Caunta, Loonawarra, Soanth, Barreea, Odeypore (Chota), Mewassee States, Rajpeepla and other petty states, and Wusaravee, and adjacent country. Area 5329 square miles. Population 394,346.

A Political Agent superintends CUTCY, with an area of 6764 square miles, and a population of 500,536.

The Sattara Jaghiredar of Akulkote, with an area of 75 square miles, and a population of 8325, is under the superintendence of the Collector of SHOLAPORE; and the remaining chiefs of Bhore, Juth, Ound, Phultra, and Wyhee, are under the protection of the Commissioner in SATTARA.

The Southern Mahratta Jaghiredars of Sanglee, Koonwar, Meeruj, Jhumkhundee, Moodhole, Nurgood, Hablee, and Savanoor, are under a political agent in the SOUTHERN MAHRATTA country, and are protected. Area 8700 square miles. Population 410,700.

The foreign possessions in India are now reduced to those of two powers, viz.: the FRENCH and the PORTUGUESE. The French possessions were often taken, but restored by the treaties of peace in 1763, 1763, 1802, and 1815. For several years during the war in the beginning of the present century, the Portuguese settlements were occupied and protected by British troops. In 1824 the Dutch exchanged their possessions for the British settlements in Sumatra; and the Danes sold Serampore and Tranquebar in 1844.

#### FRENCH SETTLEMENTS.

PONDICHERRY, with an area of 107 square miles, and a population of 79,748.

CARICAL, with an area of 63 square miles, and a population of 49,307.

YANAON, with an area of 18 square miles, and a population of 6881.

MAHEE, with an area of 2 square miles, and a population of 2616.

CHANDERNAGORE, with an area of 8 square miles, and a population of 32,670.

#### PORTUGUESE SETTLEMENTS.

GOA, and the Island of DAMAUN and DIU, with an area of 800 square miles, of which the population is said not to exceed 360,000.

Various alterations have occurred in the arrangements of districts, resulting from the annexation of new provinces, such as the Nizam's country, the kingdom of Oude, territory connected with Scinde and the Punjaub, and the recent provinces conquered from Birmah—Tenasserim, and more lately, Pegu. It is probable that new arrangements of territorial division will depend upon the means taken for the pacification of the country upon the suppression of the great military revolt. The readjustment of provinces alters the relative amount of superficial area, and of population. The above, however, is the nearest available approximation to accuracy of detail, and will at least furnish the reader with such a general knowledge of the extent and population of the presidencies, their districts, and dependencies, as will enable him to approach the subject with some adequate idea of the greatness of our Indian empire.

Colonel Sykes, M.P., called for returns, which were furnished by the Board of Control, and which, in some respects, correct the above details, giving a considerably higher estimate of the numbers of the population, and a somewhat larger estimate of the area in square miles. According to the papers furnished to the House of Commons, the gross total area of all the governments of India is 1,466,576 square miles; the British states occupying 837,412; the native states,

627,910; and the French and Portuguese possessions, 1254; and that the gross total population is 180,884,297 souls—namely, 131,990,901 in the British states, 48,376,247 in the native, and 517,149 in the foreign possessions of France and Portugal. The British states, under the governor-general of India in council, cover an area of 246,060 square miles, and are peopled by 23,255,972 souls; the states under the lieutenant-governor of Bengal occupy 221,969 square miles, and are peopled by 40,852,397 souls; the states under the lieutenant-governor of the north-west provinces occupy 105,759 miles, and are peopled by 33,655,193 souls; the states under the Madras government occupy 132,090 miles, and are peopled by 22,437,297 souls; and the states under the Bombay government occupy 131,544 square miles, and are peopled by 11,790,042 souls. The native states in the Bengal presidency occupy 515,533 square miles, and are peopled by 38,702,206 souls; those in the Madras presidency occupy 51,802 miles, and are peopled by 5,213,671 souls; and those in the Bombay presidency occupy a space of 60,575 square miles, and are peopled by 6,440,370 souls. The French territory in India covers an area of 188 square miles, and is peopled by 203,887 souls; while the Portuguese territory occupies an area of 1066 square miles, and is peopled by 313,262 souls.

Even parliamentary returns cannot be accepted as absolutely correct, either as to the number of population, or the area of territory, concerning which this chapter affords the most probable estimate. As official reports they are, however, entitled to all the weight which superior opportunity for acquiring information possesses. How vast the multitude of human beings who inhabit the wide, fertile, and picturesque regions comprehended under the generic designation, INDIA! What civilised empire ever before possessed a number of subjects at all approaching that which peoples the Indian dominions of Britain?

The races which inhabit these regions are various—Hindoos, Chinese, Tartars, Affghans, Persians, Arabs, Beloochees, and other tribes of lesser influence, swell the human tide which has ebbed and flowed in so many revolutions within the boundaries of those coveted realms. The Hindoo race forms the majority of the people; its origin is lost in extreme antiquity. In the outline that will be given of ancient Indian history, the question of race will come more properly under review; it is here only necessary to say that numerically this is the prevailing tribe of the inhabitants of the peninsula. The Mohammedan conquerors of India overflowed the country from Affghan-



istan, Persia, and Central Asia. They are numerically much inferior to the Hindoos, but have maintained an impression of authority and power which, apart from their religion, distinguishes them from the Hindoo population.

The religious history of India is curious and interesting, and will fall within the scope of the political history, for the one is too intimately blended with the other for separate record. In describing with accuracy the doctrines and practices at present prevailing, an intimate knowledge of the early religious history of the country is important, for it is not possible to know thoroughly the moral influence of a religion without penetrating its philosophy, and that involves a knowledge of its origin and progress. The difficulty of ascertaining the origin of Hindooism is great, not only from the remote antiquity into which investigation must penetrate, but from the fact that the Greeks, in their accounts of India (and they are the most reliable historians of ancient India), so associate the gods of Hindoostan with those of Greece, and use the names of their own deities interchangeably with different Hindoo gods, that the theology of Hindooism has been confused, and its early history often as much clouded as illustrated, by Greek vanity, prejudice, and liberality, strangely blended.

The Hindoo people do not appear to have been the earliest inhabitants of the country now recognised as theirs. Another race, and perhaps other races, were spread over the territory before its possession by the Hindoo. Dr. Cook Taylor considers that they were barbarous tribes, who fell away before the superior knowledge of a peaceful people, who, by their science, morality, and religious propaganda, obtained the ascendancy which other peoples have acquired by arms,—that they were rather settlers than invaders. He seems to rest this opinion upon the fact of their having a language so perfect as the Sanscrit, and a priesthood so elaborately organised as the Brahminical. Neither of these grounds seems sufficient for the hypothesis. There is no proof that the early settlers, or victors, whichever they were, had an elaborately constructed hierarchy, or ritual,—nor are there any traditions among the descendants of the race who originally encroached upon the territory now called Hindoostan, to prove that they came simply as peaceful settlers; while there are many indications, even in their own traditions, that they superseded races, or a race, less aggressive and subtle. The cruel distinctions of caste which prevailed among the Hindoos of early times, although far less rigorous than that

which their descendants now observe, forbids the idea of their having been a peculiarly gentle sept, leaning for power upon their moral, religious, and intellectual superiority in a propagandism of peace. They are generally supposed to have come originally from Central Asia, by way of Afghanistan and the Punjab, rapidly multiplying in numbers, but not by fresh accessions of the original stock. The whole tribe seems to have moved at once, and gradually to have advanced, seeking more fertile lands, until it finally settled in the country now known as Hindoostan Proper.

The Hon. Mountstuart Elphinstone, examining the laws of caste, as laid down in the book of Menu, concluded that the lowest caste was a vanquished one, and the descendants of the original inhabitants, while the privileged castes were the descendants of the conquerors. "It is impossible not to conclude that the 'twice born' (the higher castes) were a conquering people; that the servile class were the subdued aborigines; and that the independent Sudra towns, which were in each of the small territories into which Hindoostan was divided, still retained their independence; while the whole of the tract beyond the Himalaya Mountains remained as yet untouched by the invaders, and unpenetrated by their religion." Mr. Elphinstone then suggests a doubt, whether the conquerors, instead of being a foreign people, were not a native tribe, or a spreading and aggrandizing sect of superior intelligence and energy. After giving a summary of the arguments for this view, while his own leaning is obviously to the former, he says, "The question, therefore, is still open. There is no reason for thinking that the Hindoos ever inhabited any country but their present one; and there is little for denying that they may have done so before the earliest trace of their records or traditions." Mr. Elphinstone's own mind seems to have wavered as he wrote—the conflicting evidences noted by his own pen caused his opinions to fluctuate. It seems, however, from the evidences presented by himself, that the Hindoo people were wanderers from another region, bringing with them a religion more simple and more conformable to truth than that which is professed by their descendants; and as their religion gradually became corrupt, their institutions became more unjust, and were pervaded by more of a class spirit. The question of race is so far mixed up with the origin of their religion as to render this reference to it here necessary. There can be no doubt that the tribe entered North-western India with religious ideas but little tinctured with super-

stition, at all events comparatively little. The simple but sublime faith which was borne from Ararat with the first wanderers, after the Deluge subsided, was that which mainly inspired the hope and moral life of the better instructed among the primitive Hindoos, however impotent it might be upon the hearts of the masses, who, in obedience to the migratory character of the early nations, went forth in quest of lands adapted to their wants and dispositions.

The religion of a people may be ascertained by their sacred books or written creed, if they have such—by the opinions they avow in their intercourse—by their objects and forms of worship, and by their moral feeling and practice. The Hindoos recognise two classes of books as of divine authority, which contradict one another—the Vedas and the Paranas. The former are consistent with themselves; the latter self-contradictory. The former has a tincture of the same philosophy pervading them all; the latter are incompatible with one another. The former may be accepted as a whole—as constituting together one authority on matters of religion; the latter propound opinions mutually so adverse as to necessitate the rejection of all, or the existence of a number of sects according to the portion of the proposed revelation which obtains the confidence of the students.

The Vedas are of great antiquity, and are written in a very old form of Sanscrit. Much discussion exists as to the date which should be ascribed to them, but the opinion of Sir W. Jones is that which has generally been accepted,—that they existed about fourteen hundred years before Christ. Our knowledge of them is very imperfect, only a small portion having been translated into English or any other European tongue.

Each of these Vedas is divided into two parts at least, some into three. The first is invariably devotional, containing prayers and hymns; the second moral and didactic; the third (when there is a third division) is theological, argumentative dissertations on the doctrines propounded being comprised. Where there is not a third division, the second contains the theological.

Concerning God the Vedas are polytheistic, although nothing can be more clear and distinct than the doctrine of a supreme Deity. Mr. Colebrook, the eminent oriental scholar, represents the Indian Scriptures as teaching "the unity of the Deity, in whom the universe is comprehended; and the seeming polytheism which it exhibits, offers the elements, and the stars, and planets, as gods. . . The worship of deified heroes forms no part of the system, nor are the incarnations of

deities suggested in any part of the text, although such are hinted at by commentators." This statement is scarcely consistent with itself, for if it "offers the elements, and the stars, and planets as gods," it is polytheism, even although, in the language of Mr. Colebrook, "the worship of deified heroes is no part of the system."

Professor Wilson, who is at least as competent a judge as Mr. Colebrook, does not affirm the monotheism of the Vedas, although he denies that they teach idolatry, by which he means the worship of images created by the hands of man. His words are, "It is true that the prevailing character of the ritual of the Vedas is the worship of the personified elements; of Agni, or fire; Seedra, the firmament; Vaya, the air; Varanee, water; Aditya, the sun; Soma, the moon; and other elementary and planetary personages. It is also true that the worship of the Vedas is addressed to unreal personages, and not to visible types." Dr. Cook Taylor quotes portions of those passages under the heading, "Unity of the Deity Taught." Mr. Capper, usually so accurate in his representations, quoting Elphinstone, says, "The leading doctrine of the Brahminical worship is the unity of God. Their books (the Vedas) teach that there is but one deity, the Supreme Spirit, the Lord of the Universe, whose work is the universe." Mr. Capper also gives Colebrook as his authority, but that gentleman represents the doctrine of the Vedas concerning the universe to be, that it is a part of God. This is probably his reason for considering that, after all, they teach the worship of one god only, as they regard the elements to be portions of the divine nature. Professor Wilson, however, states that they personify the elements, and worship these personifications. The Hon. Mr. Elphinstone says, that while the primary doctrine of the Vedas is the divine unity, yet, "among the creatures of the Supreme Being are some superior to man, who should be adored, and from whom protection and favours may be obtained through prayer. The most frequently mentioned of these are the gods of the elements, the stars, and the planets, but other personal powers and virtues likewise appear."

It is evident that it became the fashion for writers on India, especially those having any connection with the country, to make the most of its early literature and theology. The Vedas proclaim one god, who is supreme, and many that are subordinate and derived from him. This was the form of all ancient polytheism, and scarcely any polytheistic religion, however degraded and dark, but recognises one supreme being, Lord of all, who is unity;

although the most suitable inscription they could place upon his temple would be that which the Athenians inscribed on an altar in the days of the Apostle Paul—"To the unknown God." According to Sir W. Jones, certain learned Brahmins represent the language of the Vedas as not only positive on the subject of the divine unity, but strikingly expressive and beautiful. Some specimens which he gives would adorn the pages of a Christian theological professor. Assuming the correctness of these translations, there can be no reason to question the accuracy of those given by Colebrook, Professor Wilson, and others, which represent the doctrine of an inferior degree of worship, or of several degrees of inferior worship, as belonging to creatures real or imaginary. It is asserted by some that the Hindoos in their migrations brought the Vedas with them; other writers contend that they are the expression of the popular opinion committed to writing in the land of their conquest or adoption. However this may be, the doctrines described are such as had their origin at Babylon, and thence spread over every nation of the earth. Humboldt and Prescott found them in Mexico. The Saxons brought them to Britain. The Celts of every tribe in the British Islands substantially held them, and over all Asia they prevailed. Babylon was the parent of polytheism before it became the capital of that other form of idolatry, which, with stricter accuracy of term, bears the name. Colonel Kennedy, known as a Sanscrit scholar, represents the Brahmins as having come from Babylon.\*

Our knowledge of the Vedas is generally deduced from the Institutes of Menu, and these Sir W. Jones considers to have been compiled about the twelfth century before Christ; but the Hon. Mr. Elphinstone, with better reason, assigns a date three hundred years later. It is "an open question" whether Menu was a real or dramatic personage; the amount of evidence is in favour of the former opinion. It is probable that the name is derived from a root which signifies to number, and may have reference to the arrangement of times and laws, to the Hindoo calendar of religious festivals and ceremonies. The religion, as well as the code of jurisprudence of the earliest Hindoos settled in Hindoostan, is supposed by the learned in Hindooism to be found in the code of Menu, although some departure from the purity of the Vedas, both in theology and ethics, is believed to characterise the Institutes. The doctrine of a Trinity is indicated in the Vedas—Fire, Air, and the Sun,† "into some

one of which the others are resolvable."\* Genii, good and evil, nymphs, demons, supernatural beasts and birds, are described as belonging to the class of existences excelling man in power. Man is described as body, soul, and spirit, nearly in the phraseology of the Apostle Paul. Communion with the gods is to be maintained by personal expiations of sin, prayers, and ritual observances.

It is curious that while Elphinstone writes of the divine unity as a doctrine of the Vedas, he, in the following passage, describes the worship prescribed by them:—"The gods are worshipped by burnt-offerings of clarified butter and libations of the juice of the moon-plant, at which ceremonies they are invoked by name; but though idols are mentioned, and in one place desired to be respected, yet the adoration of them is never mentioned but with disapprobation."

According to various authorities, five sacraments are enjoined by the Vedas, which, according to the strange expression of Elphinstone, the devotees "must daily perform." It is difficult to understand what these writers mean by a sacrament, for the five mentioned do not answer to any definition of the term accepted among theologians, nor to the derivation of the word.† The five great cardinal duties referred to by this term are—studying the Veda, making oblations to the manes, and to fire in honour of the deities, giving rice to living creatures, and receiving guests with honour. The modes in which some of these, especially the first, are to be accomplished, are very perplexing, being associated with so many difficulties as to render the performance no pleasure, and very often altogether impracticable.

The morality of these sacred books is, on the whole, rather better than the theology. This is the case in all polytheistical systems in general terms, but the purer ethics so expressed are generally lost in a selfish and evasive casuistry.

The odious principle of caste is maintained in these earlier and purer writings of Hindooism. According to the Vedas there were four castes; first, the Brahmins, or priestly. All Brahmins were not necessarily priests, but all priests should be Brahmins. The office of the priesthood was not one of dignity, although it was one of sacredness. This is not usually the case in the hierarchy of religion as derived from this source. In a work entitled *Revelation the Source of all that is Good in other Systems*, the author of this History has shown that the polytheistic theories of remote antiquity derived this tenet from primitive revelation, which was obscured and defaced by superstition and vain philosophical speculation.

\* Elphinstone, vol. i. ch. iv.

† *Sacramentum*, an oath.

\* *Researches*, p. 348.

† Mr. Howitt represents the Christian doctrine of the

gious, but it is so occasionally in other than the Brahminical. The Brahmin was interdicted from placing himself on a level with the ranks below his own, in a great variety of particulars. The austerities prescribed as necessary to the religious course of a Brahmin were numerous, foolish, and severe. His life was divided into four periods, the last only was exempt from penances and mortifications; constant contemplation was its work. The privileges of this order were also very great. They alone possessed the right to explain, or even read, the Vedas. Under certain restrictions the next two classes were allowed their perusal. As these books are the source of theology, religious light was the prerogative of the Brahmin; being the source of law, the judges must belong to the class who alone had unrestrained access to them, and the privilege and power to expound them. All sickness being considered as the result of sin, the Vedas alone prescribed the proper treatment of the invalid; the Brahmin was necessarily the only physician. All other classes were bound to treat Brahmins with the most pious reverence. A Sudra, the lowest class, must submit to the most contumelious treatment from them, and feel honoured by any notice, even if it consisted in personal chastisement. The Veysias were bound to make presents to the Brahmins, and see that they wanted for nothing; the Kshatryas, to support their cause and defend them. For a man of any other class to overpower a Brahmin in argument, subjected him to a fine. To kill a Brahmin was an inexpiable sin. Kings were bound not to reprove, but to entreat them, even when obviously in the wrong. Their persons and property were free from impost, and if they required anything, none from whom they asked it should refuse, "for to refuse them anything is impiety." If a Brahmin committed the most heinous offence against the law, or against nature, he must not be punished capitally; yet for the smallest infraction of their own caste obligations the heaviest penalties were imposed. They had power over the gods, and it was dangerous for a deity to refuse a Brahmin's prayer. The second order was the Kshatryas, or military class. To this kings and governors belonged, although not unfrequently in the earlier ages these offices were held by men of the first class. The Brahmins were jealous of this caste, and the jealousy was mutual. The third was the Veysias, or merchant class, who were bound to devote themselves to trade and husbandry. This caste was more numerous than both the former together. The fourth was the Sudras, or servile class. These were to seek service with a Brahmin, failing

to obtain which, they were to seek it with a Kshatrya or a Veysia, and if able to obtain it with none of them, they were to find subsistence as they best could. Elphinstone, Capper, and other writers, affirm that the condition of villains under the feudal system was much worse than that of the Sudra, because the personal independence and property of the latter were secured. But of what avail was this recognition when he was brought up under the conviction that he had no moral right to acquire property; that the ambition to do so was sinful; that he was born to be a servant, and ought in all things to seek conformity to this destiny; and that his chief hope of a happy transmigration hereafter depended upon fidelity in his service to a Brahmin? No class of human beings were ever imbued with so humiliating an appreciation of themselves both for time and eternity. To submit to all manner of hard treatment and contempt was the virtue most inculcated upon them; and at every step, from the cradle to death, the ceremonials of Hindooism stamped the Sudra, spiritually and morally, as well as physically and socially, a degraded being. The Veda was not to be read in his presence, and "it was pollution to teach him its sublime doctrines." He was to be fed with the leavings of his master. Should any one kill a Sudra, he was to be fined, or undergo a penance, the same in amount or degree as if he had killed a dog. Such are the doctrines of the much lauded Vedas concerning him; and the constitution of Menu, based upon these Vedas, was designed to render stringent practically every invidious tenet of the sacred books.

There was one peculiarity of his degradation which perhaps pressed harder on the Sudra than all the rest. Members of the three superior castes were, at a certain age, in virtue of certain ceremonies, invested with the sacred cord, upon which occasion they were said to be born again. The term, "a twice-born man," is a generic phrase, which comprises members of all castes except that of the Sudra. The effect of this distinction was to lower the Sudra almost to a level with the brute—at all events to place him on the verge of the unholy world, to which Hindoe sanctity and privilege could not be extended. If it did not place him out of the pale of salvation, it was, in the phraseology of certain modern bigoted schismatics, to "hand him over to the uncovenanted mercies of God."

The origin of this custom of the twice born is a subject of inquiry very interesting to Christians, as the expression occurs in the third chapter of St. John's Gospel, in our Lord's conversation with Nicodemus,—"*Ve-*

rily, verily, I say unto you, unless a man be born again, he cannot enter the kingdom of heaven." There can be little doubt that the idea was derived by the Hindoos from Babylon, whether the theory of Colonel Kennedy be correct or erroneous as to their having themselves come thence.

That the doctrine of regeneration of the heart by the instrumentality of truth, under the gracious influence of God, was a doctrine of the patriarchal world, is obvious to all persons acquainted with the Scriptures, however ignorant of this tenet the generality of the Jews were, even of the better instructed, in the days of the Saviour. That Noah taught it to his children and their descendants is equally plain to the Bible student. But this truth, like all others propagated by him, became clouded by human speculation. Men, wise in their own conceits, became fools, "turned the truth of God into a lie," and perverted alike the theory and facts of primeval religion. Babylon became the great centre of corruption, and the germs of human apostasy may all be found in the theogonies and philosophies which emanated thence, and spread throughout the world. The original doctrine of revelation, here noticed, was perverted among the rest; that which was spiritual in essence and in operation was perverted into the mere ceremonial, while to the ceremony itself was attributed supernatural power.

In the Babylonian mysteries the commemoration of the Flood, of Noah, and of the Ark, was mingled with idolatrous worship. Noah was deified under the titles of Saturn, Osiris, or Janus, "the god of gods," in most of the early nations. In Babylon all this had its birth. Noah, as having lived in two worlds, was called Dephnes, or "twice born." It was believed that all who went through the prescribed ceremonial would become like Noah—regenerate, made anew, made righteous by the process through which they passed—"twice born."\* Humboldt and Prescott found this idea prevailing in Mexico as it prevailed at Babylon. There would be no difficulty in tracing it through all the superstitions of nations, as an original doctrine of revelation perverted to pagan purposes.

It is not necessary to dwell further upon the ancient religion of the Vedas, and the Institutions of Menu; for although in these

rests the basis of Hindooism, that religious system became greatly modified through the lapse of so vast a period of time as has passed since the Book of Menu developed, and, as it were, consolidated, the laws and tenets of the older writings.

The simple polytheism of the Vedas, which was itself a corruption of the primitive doctrine of God, became clouded and polluted by innumerable superstitions, and, except in the institution of caste, the Hindoo religion of the present day bears but little resemblance to that of the age of the Vedas or of Menu. Even caste is not maintained in its primitive simplicity. As the doctrines became less pure, the ritual became more strict: prayers, penances, sacrifices, increased with the number of the gods; and the rigidity of caste, in certain ceremonial acts, became more stern as the morality upon which it professedly rested ceased to be observed with primitive exactness.

The deterioration of the Hindoo religion was gradual. From the personification of the elements, the people descended to the representation of the personifications in works of human skill. They made to themselves the likeness of things in the heavens above, the earth beneath, and the waters under the earth; they bowed down to them, and worshipped them, until the thing represented was itself lost sight of in the visible emblem. The images themselves were made more and more grotesque, hideous, and absurd, as the imagination became less pure, the understanding less vigorous, and the moral purpose less determinate. The grossness of the image re-acted upon the ideal of the deities, until the satire of Augustine upon another people became applicable—"The same gods are adored in the temple, and laughed at in the theatre." Hindooism sunk from its philosophical and theistical speculations to a filthy and sanguinary idolatry. Nothing became too mean out of which to make a god, and no conception was too hideous as the ideal of its fabrication. In the shaded groves of that bright land—by the retired inlets of its rolling rivers—on the shores of every placid and silent lake—within the public and sumptuous temple and the retired and picturesque sanctuary—stand the frightful forms of innumerable gods, before whose presence licentious orgies, self-torture, and human sacrifice, are no less acts of devotion than meaningless forms, mutterings, and ablutions. Hindooism has had its apologists, even among modern historians of reputation (for what form of apostasy has not its apologists among the learned and the great?); but the religion of modern Hindooism is no better, and in many respects

\* In a work entitled the *Moral Identity of Babylon and Rome*, the author mentions that the name Shinar, given to Babylon in the Scriptures, is expressive of this idea. Read without points, Shinar is Shenor, which he derives from *shené*, to repent, and *noér*, childhood. "The land of Shinar" is thus made "the land of regeneration."

much worse, than the forms of idolatry against which the anathema of sacred Scripture is pronounced, and to it as well as to them the curse of Jehovah goes forth—"Confounded be they who serve graven images, that boast themselves of idols."

The deterioration of Hindooism is strikingly marked in the writings of the Paranas. The Brahmins profess to believe, and the mass of the people really do believe, that the Paranas were written by the authors of the Vedas. Evidence is not wanting to prove that they are the productions of various periods, some of these writings being scarcely three hundred years old, although others may possibly be a thousand. These books were, however, the arrangement and embodiment of the popular belief. The corruptions formed material for the Paranas. These too faithfully reflected the general opinion, not to be received with popular favour. The causes which produced the general declension of religion are thus ingeniously set forth by Dr. Cooke Taylor:—"The simple and primitive form of worship was succeeded in some remote and unknown age by the adoration of images and types, and of historical personages elevated to the rank of divinities, which swelled into the most cumbrous body of legend and mythology to be found in any pagan nation.\* It is probable that the religious revolution was the work of the poets; the story of the Rama Yana, and the Maha Bharat, turns wholly upon the doctrine of incarnation, all the leading personages being incarnate gods, demi-gods, and celestial spirits. We know that a similar change was wrought in ancient Greece by Homer and Hesiod, for previous to the appearance of their theogonies the objects of worship were the Titans, who were properly elementary deities, like the gods of the Asiatic nations. The legends which now constitute the Hindoo mythology are collected in the Paranas, works believed to have been written or compiled in the tenth century of our era, when the original religion had been corrupted, and the ancient system of civilisation had fallen into decay." It is remarkable that the best things under heaven become the worst when abused. No arts have contributed so much to the solace and civilisation of man as poetry, painting, sculpture, and music,—and these have been the grand instruments in creating and sustaining idolatrous systems. It may, however, be doubted whether his

love of classic analogy did not lead the learned doctor to attribute too great an influence to the poets of the Hindoos. At all events, the Paranas depict faithfully the religion of heathen Hindoostan, and the study of these writings, and of the worship and opinion of the people, presents a religion which only in some of its fundamental ideas resembles the ancient faith of the Vedas.

The present system of Hindoo religion is glaringly polytheistic and idolatrous. In the progress from early polytheism it would appear that three principle deities engaged the popular worship—Brahma, Vishnu, and Siva. The first is the Creator, the second the Preserver, the third the Destroyer. Although Vishnu is second in the order of the triad, he was before Brahma in order of being. Vishnu, the Preserver, slept upon the face of the waters which submerged the ruins of a former world. While thus in repose, a lotus sprang from his body, from which Brahma, the Creator, was produced. He created the elements and the world, and, among his other great works, produced Siva, the Destroyer, and the race of man. From his head he created the Brahmins (sacerdotal and noble); from his arms, the Kshatryas (warriors); from his thighs, the Veysias (merchants); from his feet, the Sudras (labourers). Brahma is but little revered, Vishnu and Siva receiving the worship formerly paid to the whole triad. Brahma is represented with four heads, on each a mitre resembling that worn by a Latin or rather Greek prelate. He has four hands, in one of which is held a spoon, in another a string of beads, in the third a water-jug, and in the fourth the sacred Vedas. His image is painted in golden and vermilion colours. Vishnu is generally figured as reposing on a lotus, or on the many-headed serpent Amanta (Eternity). His image is painted of some dark colour or black. Siva, although in the unamiable character of a destroyer, is a greater god than those from whom he sprang. Eternity (Maha Kali) is, however, represented as his conqueror. He is depicted upon a throne, or riding on the bull Nandi, and painted in white or bright colours. His image is occasionally made with five heads, but more generally with one head, having three eyes, the third in the centre of the forehead. These eyes symbolically express his omniscience—time past, present, and future, being open to his glance. These deities have had various incarnations and manifestations, are the subjects of many absurd legends, and the parents of numerous offspring of gods and men. Siva is most generally represented with his consort Parvadi, who was a very warlike lady or divinity,

\* The Hon. Mountstuart Elphinstone denies that the number of gods accepted by the orthodox Hindoos is by any means so numerous as is generally represented, and accounts for the misapprehension. It is doubtful whether the gods and the legends of Greece and Rome were not more numerous than those of India.

having encountered and killed a great giant, and performed many other exploits equally bellicose.

In the doctrines of the triad there is evidently a vague conception of the original doctrine of a Trinity in Unity. In the early ages of apostasy, after the Deluge, Noah and his three sons were transformed into the supreme being, and a triune offspring. The story of Vishnu, the Preserver, resting on the face of the waters, after the destruction of a previous world, when Brahma, the Creator, came forth, is evidently a tradition of the Scripture passage—"The Spirit of God moved upon the face of the waters," when creation came forth from the chaos of a previous state. With that tradition is mixed up the story of Noah in the Ark floating upon the Deluge above the wreck of the submerged world, and coming out of the Ark to re-people and replenish the earth. The serpent-throne of the god is a vague traditionary notion of the great serpent of Paradise, over whom the promised seed was ordained to triumph; the serpent, first dreaded, became at last worshipped.

Many of the other gods were, in earlier ages, only different forms and names of these three gods, but came at last to be regarded as separate deities. Thus, the Preserver, Vishnu, enthroned on the lotus leaf, and floating on the troubled seas, is represented under another name, as part man, part fish, the same attributes being attributed to him.

There is in all this, additional proof of the Chaldee origin of the Indian polytheism. In the Babylonian triune God, the three persons were—the Eternal Father, the Spirit of God incarnate in a human mother, and a Divine Son, the fruit of that incarnation.

Many of the legends concerning the other gods mix up ideas of the first promise in Eden with the earliest forms of Babylonian polytheism. Thus, Surya, or the Sun, is represented as becoming incarnate for the purpose of subduing the enemies of the gods, who must be subdued, according to the divine destinies, by one human born. The Babylonian polytheism made Taumuz the god incarnate, the Child of the Sun, the great object of Babylonian homage.

The form of half-man, half-fish, is precisely that of the Dagon of the Philistines, and the origin of that god was Babylonian. Bunsen, in his *Egypt*, quotes Barossus, the Chaldean historian, to show that the worship of this deity was founded upon a legend, that when men were very barbarous, there came up a beast from the Red Sea, half man, half fish, that civilised the Babylonians, taught them arts and sciences, and instructed them in politics and religion.

The queen-wife of Vishnu is also worshipped under the name of Lakshmi. Her worship and her name are supposed by certain antiquarians and philologists to be of Chaldean origin.

The worship of a woman as a great queen pervades all early polytheistic nations. This is traced to Semiramis, the Queen of Nimrod, the first great conqueror. It is maintained by a writer of great ability that, as Shemir is the Persian name of Semiramis, and Lhaka means beautiful, Lhakshmi means "the beautiful Shemir," or Semiramis. It is remarkable that the services of the Babylonian Shemir were conducted without sacrifices; her worshippers poured out drink-offerings, burnt incense, and offered cakes before her. This is the precise character of the services to the great Indian goddess.\*

There is a god Rama, who is the offspring of Vishnu, and was King of Oude, an historical personage, who is by many of his worshippers confounded with Vishnu, or declared to be an incarnation of that god. Rama had a son, Chrishna, who is the favourite deity of modern Hindooism. He is the boy-god of India. This is plainly another version of the Babylonian god Taumuz.

The doctrine that the seed of the woman should bruise the head of the serpent, taught by Noah and his offspring, inspired the ambition of the infamous but beautiful and intellectual Semiramis to set up her son Taumuz as that promised seed, who became worshipped through her influence and his own exploits, and finally the mother, as well as the son, were made objects of adoration. That is the probable origin of the confused traditions of every ancient land, leading them to set up some beautiful ideal queen as the object of worship, and her son the incarnation of the supreme deity, the deliverer of gods and men, as also to be adored. It is the kernel-thought of primitive apostasy—the great blasphemy which runs through all heathen religions—the delusion which Satan has propagated and kept up to divert men from the doctrine of the true Messiah. Even the Jews were denounced by the prophets for wandering into this all-prevalent oriental idolatry. That the children gathered the sticks, and the women baked cakes to offer to the queen of heaven—that all classes joined in her adoration on occasion of a very general apostasy to this idolatry, is the complaint of the great prophet of the Hebrews. The picture is a fair portrait of the people of India at this day.

It would require more space than can be afforded in this work, to describe at greater

\* "No sanguinary sacrifices are offered."—COLEMAN'S *Asiatic Researches*.



length the objects of idolatrous worship in India. Let it suffice to say, that while Colonel Kennedy, in his researches, recounts seventeen chief gods, and admits that the lesser ones are legion, some have ventured to affirm that 3,000,000 deities are worshipped.

Amongst the material terrestrial objects adored, the river Ganges has the chief place. Its waters cleanse from sin, and sanctify many dubious deeds. The chief doctrines treat of the modes by which the gods are to be appeased and worshipped, which are innumerable and horrible. All conceivable methods of self-inflicted torture are deemed necessary or desirable. The devotee will sit in a particular posture, with uplifted arm, until it stiffens and remains fixed; the hands are clenched and pressed until the nails grow through the flesh; hooks are placed in the muscles of the back, and the wretched sufferer is swung round with fearful rapidity, by ropes from poles fixed at a suitable elevation.

The world beyond the grave is portrayed in a manner calculated to affect the oriental imagination with supreme terror or delight. Each chief god has a heaven for his especial votaries—some are composed of gold and precious stones; and all the attributes of wealth and grandeur await the beatified. Others are fields of flowers, where pellucid waters roll through the fairy land; fragrant airs breathe eternal perfumes; light beams with unclouded glory, but with no fervid ray; exulting multitudes witness the achievements of gods and genii, and behold their enemies chased through worlds of despair by pursuers, whose looks and instruments of vengeance inspire immortal terror. By transmigrations in certain successions the spirits of the departed are blessed or punished; some are at last assimilated to the divinity, while others, losing all consciousness of a separate existence from deity, live and move and have their being in him. The most horrible acts of cruelty are deemed acceptable to God, even self-immolation. Thus the Hindoo mother leaves her female child by the waters of the Ganges, to be devoured by the alligators, or borne away by the rising waters. The contempt for female life, common to all superstitious creeds, uncivilised countries, and nations which, although having attained a high civilisation of circumstance, have a low civilisation of feeling, enables the Hindoo woman to forget her maternity, and tear from her bosom that which had its being there, to leave it to perish by the dark river and beneath the solitary heaven. Aged relatives, felt to be a burden, are, in their sickness, doomed to a similar fate.

The East India Company, by its humane

exertions and authority, has succeeded in suppressing infanticide, and desertion of the sick and the aged; but their interference in the cause of humanity excited the superstitious animosity of the various castes.

The most terrible of all the religious cruelties of India is the Sutte. The poet Campbell has described this barbarous custom in a single couplet—

“The widowed Indian, when her lord expires,  
Mounts the dread pile, and braves the funeral fires.”

An eminent writer thus notices this practice:—“Of the modes adopted by the Hindoos of sacrificing themselves to the divine powers, none however has more excited the attention of the Europeans than the burning of the wives on the funeral piles of their husbands. To this cruel sacrifice the highest virtues are ascribed. ‘The wife who commits herself to the flames with her husband’s corpse, shall equal Arundhati, and reside in Swarga; accompanying her husband, she shall reside so long in Swarga as are the thirty-five millions of hairs on the human body. As the snake-catcher forcibly drags the serpent from his earth, so, bearing her husband from hell, with him she shall enjoy the delights of heaven while fourteen Indras reign. If her husband had killed a Brahmana, broken the ties of gratitude, or murdered his friend, she expiates the crime.’ Though the widow has the alternative of leading a life of chastity, of mortification, denied to the pleasures of dress, never sleeping on a bed, never exceeding one meal a day, nor eating any other than simple food, it is held her duty to burn herself along with her husband.”\*

This atrocity is not to be supposed as confined to the ignorant. “The Hindoo legislators,” says Mr. Colebrooke, “have shown themselves disposed to encourage this barbarous sacrifice.”

The institutes of Akbar were translated under the patronage of the Honourable East India Company, and they contain the following passage:—“If the deceased leaves a son, he sets fire to the pile, otherwise his younger brother, or also his elder brother. All his wives embrace the corpse, and notwithstanding their relations advise them against it, expire in the flames with the greatest cheerfulness. A Hindoo wife who is burnt with her husband, is either actuated by motives of real affection, or she thinks it her duty to conform to custom, or she consents to avoid reproach, or else she is forced to it by her relations. If the wife be pregnant at the time of her husband’s death, she is not allowed to burn till after her delivery. If he dies on

\* Mill’s *India*, vol. i. pp. 274, 275. Quarto edition.



a journey, the wives burn themselves along with his clothes, or anything else that belonged to him. Some women who have been prevailed upon by their relations, or have persuaded themselves against burning with the corpse, have found themselves so unhappy, that they have cheerfully submitted to expire on the flames before the next day."

The East India Company has succeeded in nearly suppressing Suttee in their territory, but in several of the native states it is still, to a limited extent, practised. This interposition excited much opposition on the part of the natives; but success followed. Their noble exertions deserve the application of the poet's words—

"Children of Brahma! then was mercy nigh  
To wash the stain of blood's eternal dye?  
Did peace descend to triumph and to save,  
When free-born Britons cross the Indian wave?"\*

Whatever the faults or errors of our Indian administration, these beautiful lines are appropriate. So far as India is rescued from herself, from her own sins, and laws, and customs, and religious rites, it was well for her that Britons crossed the Indian wave. No evil of temporary misgovernment is a feather in the scale against the ponderous crimes and oppressions of the native creed and custom. The words of the prophet may be truly addressed to the people of India as they were of old to Israel—"The prophets prophecy falsely, and the priests bear rule by their means, and the people will have it so, saith the Lord of Hosts."

The services of Juggernaut are attended by terrible immolations. All the battles fought by England in Hindoostan, or for Hindoostan, could not furnish returns of slain equal to those crushed beneath the ponderous car of this horrid idol. It has many shrines, but the principal one is at Orissa. On occasion of the festival the god is drawn forth—a colossal idol thirty feet high: men, women, and children, yoke themselves to the heavy car upon which it is placed, shouting with frantic fanaticism. Many, alas! also fling themselves beneath the huge wheels, and are crushed in an instant to death, their blood and brains being scattered upon the surviving devotees, whose maniacal devotions are rendered more fanatical and exulting by the sanguinary scene. Surely the philosophy of sacred Scripture is vindicated in the History of India—"The dark places of the earth are the abodes of cruelty."

The extravagance of rich devotees on occasions of the public festivals is incredible: a wealthy native has been known to

\* Campbell.

expend as much as £20,000. It is not uncommon for these feasts to cost men of property at least £1000. The feast of the goddess Durga Parja is one of expensive magnificence.

As is the case with all superstitious religions, the fanaticism of the people is kept up by men who either profit by being entirely set apart for religious services, or give themselves wholly up to such, under the impression of thereby securing their own salvation. Men of this sort blend infatuation with imposture, and, with the assumption of superior spirituality, display carnal feelings and persecuting animosities. What the Celtic Irish call *volteens* (small and contemptible devotees) abound in India, and do much to infuriate the zealotry of the people, to sow sedition, and, by their idleness, mendicity, filth, and horrid personal exposures, to demoralise and impoverish the poorer classes. The fakeers, by submission to extraordinary penances, by which they are maimed, crippled, and otherwise deformed, are regarded by the people as persons of peculiar sanctity. They live by begging, and carry disease and infection with them throughout the country.

There are various monastic orders connected with the temples and services of particular gods. These orders are regarded as circles of holiness, and their members as endowed with peculiar sanctity. They are a curse to the country, and do more to promote the common degradation than any other class or cause, always excepting the institution of caste. There is no visible head of the Hindoo religion, nor are there always chiefs or principals of the monastic institutions. In some cases there are leaders or presidents, who maintain their position by prescriptive right.

It is common for members of the order to shave the head in a manner similar to the monks of Europe. The Buddhists (a sect to be noticed hereafter) are especially noted for this observance. The origin of the usage was purely Babylonian. It was the symbol of inauguration of those who were thus shaven in the priesthood of Bacchus, the son of the queen of heaven. The high priest of "the mysteries" was a tonsured personage. From the Babylonians other oriental peoples of antiquity derived it. Thus, it is related by an ancient historian that "the Arabians acknowledge no other gods than Bacchus and Urania,\* and they say that their hair is cut in the same way as Bacchus's is cut; they cut it in a circular form, shaving it around the temples."† The priests of Osiris, the Egyptian Bacchus, were also distinguished

\* The mother of Bacchus.

† Herodotus, lib. iii. 2.

by this tonsure.\* The custom was certainly imported into India with the same ideas. When the usage began to be observed it is not easy, perhaps not possible, to trace, but Gotama Buddha, the founder of the sect or religion of the Buddhists, is represented as having more strictly enjoined it than others. It is not confined to his followers; but one of the Paranas, or new Indian scriptures, thus writes of Buddha and his followers:—"The shaved head, that he might the better perform the orders of Vishnu, formed a number of disciples, and of shaved heads like himself." This circle was intended to represent the sun, and the seed of the promise—the sun, or light incarnate. The hope of the promised seed was, as shown on a former page, thus blasphemously used by Semiramis and her abettors, to make of her son the fulfilment of that prophecy, and to have him deified. The following by a popular writer in the *British Messenger*, places the origin of the Hindoo tonsure in its true light, and serves to illustrate what is written in this chapter concerning the Babylonish origin of the practices as well as doctrines of the Hindoo religion:—"It can be shown that among the Chaldeans the one term 'Zero' signifies at once 'a circle' and 'the seed.' Suro, 'the seed' in India, was the sun divinity incarnate. When that 'seed' was represented in human form, to identify him with the sun, he was represented with the circle, the well-known emblem of the sun's annual course, on some part of his person. Thus, our own god Thor was represented with a blazing circle on his breast. In Persia and Assyria the sun-god was marked out nearly in the same way. In India the circle is represented at the tip of his finger. Hence 'the circle' became the emblem of Taumuz, or 'the seed,' and therefore was called by the same name, 'Zero.' Moreover, by a marvellous providence, the circle is still called by the same name in everyday speech among ourselves; for what is Zero, the cipher, but just a circle? This name Zero has indubitably come to us from the Arabians, who again derived it from the Chaldeans, the original cultivators at once of idolatry, astronomy, and arithmetic. The circular tonsure of Bacchus was doubtless intended to point him out as 'Zero,' or 'the seed,' the Grand Deliverer; and the circle of light round the head of the so-called pictures of Christ was evidently just a different form of the very same thing, and borrowed from the very same source."

In few respects is the degeneracy of the Hindoo religion more seen than in the multi-

plication of castes. According to the Vedas, as already shown, there were but four castes. The members of these different classes, as Mr. Elphinstone prefers to call them, intermarried, and questions of nice casuistry began to arise as to what class the offspring of these marriages belonged. Hence new castes arose, and these were multiplied as human pride and exclusiveness found scope, until trade castes were established, and men were hereditarily confined to the calling of their ancestors, however special and peculiar those callings. Thus, water-carriers are to remain water-carriers, and grass-cutters to continue grass-cutters, from father to son for ever. The ceremonies, abstinences, privileges, and disqualifications peculiar to each are so numerous, that to state and explain them, trace their origin, and mark their effects, would fill a volume as large as one of those devoted to this History. The Brahmins declare that the other three classes have become extinct from various causes, but this the others refuse to admit; even the Sudras are desirous to maintain the purity of their derivation from the original servile Sudra stock.

Mohammedanism has been a means of breaking up old castes, and introducing new ones. The English and other foreigners, even when most unwilling to interfere with the national customs, have, by the introduction of new habits, wants, and ideas, influenced the process of caste revolution. But however broken up by internal changes or foreign influences, the thing still lives; like the severed worm, each part has its own vitality, whatever repugnance to the beholder is excited by the process of the phenomenon. The more the tree of caste is "slipped," the wider its kind extends, however diversified the qualities of the various shoots. With all its corruptions, dismemberment, and confusion, the caste system of Hindoostan, as to its spirit, and prejudice, and moral mischief, is as potent and persistent as ever. The prescribed calling of the several castes has not provided its members with uniform subsistence, and many are glad to find an opportunity of exercising skill or labour in avocations ceremonially beneath them. Even the mean and proud Brahmins, who considered labour degrading, and begging sacred and respectable, now follow various professions and trades, and are to be found in the ranks of the common soldiers, in the service of the company and of native chiefs. The Sudras have in many cases become respectable occupiers of land; very many of them are merchants and officials; and in the Mahratta states they espouse the warrior class, where generals and rajahs are often of the Sudras

\* Macrobius, *Saturnalia*, lib. i. cap. 23.

caste. In the Bombay army they are often enlisted in the ranks.

The Gosayens, and other orders of monasticism, are supplanting the Brahmins in their influence over the people in the Gangetic provinces. In fact, it is as in the middle ages in Europe, when the regular almost deposed the secular clergy in their influence over the consciences of individuals and the affairs of families. It must not be supposed that the influence of the Brahmins has much declined; their *spiritual* influence has, but their caste precedence is still maintained by themselves, and recognised by all others. The Rajpoots and Mahrattas regard them with less respect than they are regarded elsewhere.

So sternly, however, are the requisitions of caste maintained at the present time, that a general officer, famed through the world for his deeds of policy and arms, has, in private conversation, assured the author of this History that he has seen the Brahmin dash away his cooking apparatus, and his untasted meal, because an unfortunate Sudra happened to be ordered to perform some military duty within an uncanonical proximity to the spot.

The loss of caste is the most terrible thing known to the Brahmin. It is temporal and eternal death in some cases; it is in all cases legal and civil death. The evidence of such a man cannot be received; his property is confiscated; his parents, children, and wife, must repudiate him, or be subjected to penalties the heaviest that can be conceived by Hindoo imagination. Loss of caste may in most cases be expiated, but in some it cannot.

The number of castes now existing it would be impossible to tell. In the *Asiatic Researches* estimates of different writers are given, but these are contradictory and unreliable. They have increased to a very great number, although the four original classes may be said to comprise generically all the species into which caste is divided. Among them all the same oppressive or abject spirit prevails, according to the extent of their debasement. The interests of the many are sacrificed to the prejudices of the few. Inexorable tyranny is met by reptile-like deceit and treachery. Superstitions, changing in everything else, are immutable in their cruelty and darkness. Such are the effects of caste. In some cases personal slavery is engendered by it. According to the Vedas and the Institutions of Menu, and, probably, even in accordance with the Paranas, all castes are free, so far as personal freedom is concerned, and the

legal right to offer their services to whomsoever they please, but, practically, men of the Sudra class in some places are subjected to bondage. In the south of India there are, or were until lately, predial slaves. In some of the mountain and forest districts Elphinstone records that, in 1849, there were bondsmen. It is tolerably certain that there are such now. Some years earlier they were still more numerous in the south of India. A gentleman well acquainted with Madras and Bombay says—"There are six sorts of Chemurs, or slaves, like the Pariar of Madras, and no other caste is bought or sold in Malabar. They are said to have been caught and domesticated by Parasu Rama, for the use of the Brahmins, and are probably the descendants of the aborigines conquered by the Chola kings, and driven into the jungles, but at last compelled to prefer slavery and rice to freedom and starvation. They are generally, but not always, sold with the land, two slaves being reckoned equal to four buffaloes; they are also let out and pledged. Their pay is an allowance of rice and cloth. They sometimes run away, but never shake off their servile condition; and if reclaimed, the children they may have had during their wandering are divided between the old master from whom they fled and the new one to whom they resorted." This description would suit the subject of the social condition of India as fitly as the religious, but so closely are the religious and social conditions of every people associated, that the characteristics of the latter may be predicated from a knowledge of the former. Caste is at once a religious and social institution; it is at one and the same time an exhibition of religious doctrine, and its practical social effect.

The same careful writer describes the Cunium, or Cunishun, as a caste of Malabar, whose profession is astrology; "besides," he relates, "they make umbrellas, and cultivate the earth. In many parts of India the astrologer, or wise man, whatever his caste may be, is called Cunishun. They are of so low a caste, that if a Cunium come within twenty-four feet of a Brahmin, the latter must purify himself by prayer and ablution. They are said to possess powerful *mantras* (charms) from fragments of the fourth Veda, which is usually alleged to be lost. The towns along the sea-coast are chiefly inhabited by Mop-lays, who were originally imported from Arabia, and probably have traded to the Red Sea since the time of Alexander the Great. They were early converted to the Mohammedan faith, and are fanatics; yet they have retained or adopted many original Malabar customs, which seem at variance with the

maxims of the Prophet. They are cunning traders, desperate robbers, serve as irregular infantry, possess land, and turn their hands to anything. They hate the Hindoo idolaters, and are reciprocally detested. The Tiars and Mucuars are very industrious classes—the first on shore, and the latter afloat—as boat and fishermen; there are no weavers or manufacturers deserving of notice."

These glimpses of Hindooism, penetrating by its caste influence a circle of religionists who hate idolatry, strikingly illustrate how adapted caste is to the tyranny, pride, meanness, and servility which are curiously blended in the native mind, and how ingeniously the social theory of the Hindoo religion was formed to harmonise with the psychological and habitual sympathy of the Hindoo race. Mr. Hamilton, in his description of the castes of Malabar, gives the following graphic and particular account:—

"The region of Malabar being intersected by many rivers, and bounded by the sea and high mountains, presented so many obstacles to invaders, that it escaped subjugation by the Mohammedans until it was attacked by Hyder, in 1766; the original manners and customs of the Hindoos have consequently been preserved in greater purity than in most parts of India. The other inhabitants of this province are Moplays (or Mohammedans), Christians, and Jews; but their number collectively is inferior to that of the Hindoos, some of whose most remarkable manners, customs, and institutions, shall be here described.

"The rank of caste on the Malabar coast is as follows:—

"First. Namburies, or Brahmins.

"Second. The Nairs, of various denominations.

"Third. The Teers, or Tiars, who are cultivators of the land, and freemen.

"Fourth. The Malears, who are musicians and conjurors, and also freemen.

"Fifth. The Poliards, who are slaves, or bondsmen, and attached to the soil.

"The system of distances to be observed by these castes is specified below:—

"1. A Nair may approach, but must not touch a Brahmin. A Tiar must remain thirty yards off. A Poliar ninety-six steps off.

"2. A Tiar is to remain twelve steps distant from a Nair. A Malear three or four steps further. A Poliar ninety-six steps.

"3 A Malear may approach, but not touch a Tiar.

"4. A Poliar is not to come near even to a Malear, or to any other caste. If he wishes to speak to a Brahmin, Nair, Tiar, or Malear,

he must stand at the above prescribed distance, and cry aloud to them. If a Poliar touch a Brahmin, the latter must make expiation by immediately bathing, reading much of the divine books, and changing his Brahminical thread. If a Poliar touch a Nair, or any other caste, bathing is sufficient. In some parts of the province Churmun is a term applied to slaves in general, whatever their caste be, but it is in some other parts confined peculiarly to Poliards. Even among these wretched creatures the pride of caste has full influence; and if a Poliar be touched by another slave of the Pariar tribe, he is defiled, and must wash his head, and pray.

"The Parian, in the plural Pariar, belong to a tribe of Malabar below all caste, all of whom are slaves.

"In Malabar the Pariars acknowledge the superiority even of the Niadis, but pretend to be higher than two other races. This tribe eat carrion, and even beef, so that they are looked upon as equally impure with the Mohammedans and Christians.

"The Niadis are an outcast tribe, common in Malabar, but not numerous. They are reckoned so very impure, that even a slave of caste will not touch them. They have some miserable huts, built under trees, but they generally wander about in companies of ten or twelve, keeping a little distance from the roads, and when they see any passenger they set up a howl like dogs that are hungry. Those who are moved by compassion lay down what they are inclined to bestow, and go away; the Niadis afterwards approach, and pick up what has been left. They have no marriage ceremony, but one man and one woman always associate together. They kill tortoises, and sometimes alligators, both of which they eat, and consider most excellent food.

"The Brahmins here are both fewer in number, and less civilised, than in the other provinces of India south of the Krishna. They subsist by agriculture, priestcraft, and other devices, but are not employed as revenue servants, this being probably the only province of the south where the Brahmins do not keep the accounts.

"The next most remarkable caste are the Nairs, who are the pure Sudras of Malabar, and all pretend to be both soldiers, but they are of various ranks and professions. The highest in rank are the Kirit, or Kirum Nairs, who on all public occasions act as cooks, which, among Hindoos, is a sure mark of transcendent rank, for every person may eat food prepared by a person of higher rank than himself. The second rank of Nairs are more particularly named Sudras, but the

whole acknowledge themselves, and are allowed to be, of pure Sudra origin. There are altogether eleven ranks of Nairs. This caste formed the militia of Malabar, directed by the Brahmins, and governed by rajahs, before the country was disturbed by foreign invasion; their submission to their superiors was great, but they exacted deference with an arrogance rarely practised by Hindoos in their state of dependence. A Nair was expected instantly to cut down a Tiar (cultivator) or Mucua (fisherman) who presumed to defile him by touching his person; and a similar fate awaited a Poliar or Pariar who did not turn out of his road as a Nair passed. The peculiar deity of the Nair caste is Vishnu, but they wear in their forehead the mark of Siva. The proper road to heaven they describe as follows:—The votary must go to Benares, and afterwards perform the ceremony in commemoration of his deceased ancestors at Gaya. He must then take up water from the Ganges, and having journeyed over an immense space of country, pour it on the image of Siva, at Rameswara, in the Straits of Ceylon. After this he must visit the principal places of pilgrimage—such as Juggernaut, in Orissa, and Tripetty, in the Carnatic. He must always speak the truth (to a native a hard penance), give much charity to poor and learned Brahmins, and, lastly, he must frequently fast and pray, and be very chaste in his conduct."

The state of things described in the foregoing quotations has been modified, so far as slavery, personal or predial, is concerned, the powerful hand of the East India Company having been put forth on behalf of the unhappy and oppressed; but so far as the spirit of caste operates, it is still the same—remorseless, vain, and spiritually assuming.

The influence of this feature of the religion of India may be seen perhaps in the character of its soldiery as much as in any other way. From the pride and exclusiveness of caste, it must be obvious that it would prove a serious impediment to the good discipline of a native army. Mutinies have frequently occurred in consequence of the rules of a soldier's duty interfering, or appearing to interfere, with the prerogatives and obligations of caste. The recent revolt of the Bengal army had its origin in such a cause. It is unnecessary in this place to enter into the question whether the greased cartridges distributed to the men was the sole cause, or whether a Mohammedan conspiracy had not existed, which found a fortunate occasion in the cartridge question for enlisting the sympathy of the Brahmins. This matter was itself sufficient to inflame the bigotry of the

whole Bengal army, and it ought to have been known to the officials that it was so. Among the prejudices of the Brahmin is a conviction that to taste the fat of kine is ceremonially unclean, and deprives him of caste, although abstinence from it is not enforced by the Vedas. The Mussulmen of every caste (for the Mohammedans of India have to a certain extent adopted the distinctions and rules of caste) regard swine's flesh in the same light. The cartridges distributed to the Bengal army were, or, which is the same thing in the matter, were supposed to be, greased with both these objectionable materials, and when the allegation that such was the case became known to the troops, they revolted, *preferring death to loss of caste!*

Many ingenious arguments have been used to prove that the objection of the Brahmins was assumed rather than real, but it is clear to any impartial person that this single cause was sufficient for the revolt. The argument chiefly used to prove that it was not, is the use of these very cartridges by the revolted against the British. This admits of two replies—first, in all superstitious creeds, that which is supposed to be wrong ceremonially, and even morally, ceases to be so when the church or religion of the devotees is served by the infraction; the end sanctifies, or justifies, or at all events excuses the deed. To use the unclean cartridge in the service of the infidel would be loss of caste—death—worse than death; to use it in the name and service of religion against the infidel, and against the infidel in the very matter of an attempt to enforce its use upon the faithful, would expiate the deprivation of caste involved, and restore the unwilling delinquent: in the one case he would be regarded as an apostate, in the other a confessor. But, independent of that reply, there is a second—the revolted did not use the teeth, nor taste the forbidden thing; they used the hand, a less expeditious way of loading, but it saved caste. The rules of the British service compelled the use of the teeth; the soldier could not, therefore, load with the regulation cartridge without violating conscience, which the Honourable East India Company promised to respect. The sepoy upon whom this violation of conscience was enforced, regarded the compact between him and the company as broken, and, as a persecuted man, he revolted. He was not in his own opinion false to his salt, but the government was, as he believed, false to him. The words of the military regulation for loading are as follow:—"First bring the cartridge to the mouth, holding it between

the forefinger and thumb, with the ball in the hand, and bite off the top elbow close to the body." When the suspicions of the sepoys had been excited, in consequence of the cartridges being greased, General Heresey recommended the adaptation of "a new mode of drill," recommended by Major Boniteux, commanding the depot of musketry at Dum Dum. His words were, "breaking the cartridge with the hand instead of by biting it."\* It is remarkable that the native artillerymen never objected to *handling* the grease applied to the gun-wheels. Had there been a regulation order for them to put it to their teeth or lips, they would have revolted in consequence, as certainly as did the infantry, and portions of the cavalry, from the like cause. It was in sympathy with the infantry that the cavalry in some cases, and the artillery in many cases, joined the revolt. The artillery made no complaints nor demands, and no murmurs were heard among them. They joined in the struggle, so far as they did join, for the aid of their persecuted brethren, as they regarded them, and in defence of their religion.

The mutiny of Vellore, which figures so largely in the history of India, was not provoked by a cause so intensely irritating as the question of the greased cartridges, and yet no one now denies that that revolt was caused by an apprehension that the government desired to tamper with the religion of the soldiers. At first the cry of conspiracy was raised then as now, but it was soon dissipated, and the language of Professor Wilson sets the question outside the circle of argument:—"Upon considering, therefore, the utter improbability of any combined co-operation of the Mohammedan princes of the Deccan with the sons of Tippoo, the absence of all proof of its existence, the extension of the discontent to places where no political influence in their favour could have been exerted, the prevalence of disaffection among the Hindoos as well as the Mohammedans, and, finally, admitting the entire adequacy of the cause to the effect, there can be no reason to seek for any other origin of the mutiny than dread of religious change inspired by the military orders. Here, however, in fairness to the question of the conversion of the natives of India to Christianity, the nature of the panic which spread amongst the sepoys requires to be candidly appreciated. It is a great error to suppose that the people of India are so sensitive upon the subject of their religion, either Hindoo or Moham-

edan, as to suffer no approach of controversy, or to encounter adverse opinions with no other arguments than insurrection and murder. On the contrary, great latitude of belief and practice has always prevailed among them, and especially among the troops, in whose ranks will be found seceders of various denominations from the orthodox systems. It was not, therefore, the dissemination of Christian doctrines that excited the angry apprehensions of the sepoys on the melancholy occasion which has called for these observations, nor does it appear that any unusual activity in the propagation of those doctrines was exercised by Christian missionaries at the period of its occurrence. It was not conversion which the troops dreaded, it was compulsion; it was not the reasoning or the persuasion of the missionary which they feared, but the arbitrary interposition of authority. They believed, of course erroneously, that the government was about to compel them to become Christians, and they resisted compulsory conversion by violence. The lesson is one of great seriousness, and should never be lost sight of as long as the relative position of the British government and its Indian subjects remains unaltered. It is not sufficient that the authority of the ruling power should never interpose in matters of religious belief; it should carefully avoid furnishing grounds of suspicion that it even intends to interfere."\* Had the warning given by the astute and learned professor been heeded, the question of the greased cartridges would never have arisen, and the Bengal army would not have been lost. That Mussulmen conspiracies existed in various places is probable, and that a general impatience of the authority of the Christians prevailed among the Mohammedans, is as indisputable as that they took the earliest occasion of turning the revolt to their own account; but that the inexorable rules of caste, placed in opposition to an imprudent, stupid, and unintentional attempt to violate it, caused the revolt, is a verdict to which most men must come who read the records of the military rebellion of 1857 in the Bengal presidency. The rapid spread of disaffection does not require the theory of a pre-existing conspiracy to account for it. In the nature of things the like would occur when the revolt in the first instance had a caste origin. The philosophy of its rapid extension was expressed by Sir Charles Napier in a single paragraph when writing of the probability of military insurrection in India:—"In all mutinies some men more

\* Appendix to Papers, &c., pp. 36—38; Letter from the Governor-general in Council to the Court of Directors, April 8, 1857; *Mutinies in the East Indies*, pp. 3, 4.

\* *India*, Mill and Wilson, vol. vii. p. 140.

daring than others are allowed to take the lead, while the more wary prepare to profit when time suits. A few men in a few corps, a few corps in an army, begin; if successful, they are joined by their more calculating and by their more timid comrades."

The imprudence and oversight of British officials made the occasion of the revolt, the operating principle was caste. The following extract from the deposition of a jemadar of native infantry depicts the state of mind of the soldiers, the despair of preserving their fealty with their honour and their caste, and the cruel vindictiveness which a sense of the greatest injury conceivable by them inspired: "On the night of the 5th instant (February, 1857), soon after eight o'clock, roll-call, two or three men (sepoys) came to me, and made me accompany them to the parade-ground, where I found a great crowd assembled, composed, to the best of my belief, of the men of the different regiments at this station. They had their heads tied up with cloths, having only a small part of the face exposed. They asked me to join them, and I asked them what I was to join them in. They replied that they were willing to die for their religion, and that if they could make an arrangement that evening, the next night, February 6th, 1857, they would plunder the station, and kill all the Europeans, and then go where they liked." The institution of caste must always be a source of insubordination in the army, and danger to the state.

The native princes, Hindoo and Moham-medan, are so much under caste prejudices, and so enslaved by superstitious observances, that they lead lives as puerile as their retainers, and exhibit a judgment on matters of conscience and religion utterly feeble. Even princes of the Sudra caste have crouched to the Brahmin, and subjected themselves to the most abject ceremonies. The following specimen of the superstitious thralldom of a prince rendered infamous by his cruelties, will exhibit the weak and absurd religious character even of men of vigour in other relations of life. This picture is drawn by no unfriendly hand, but by one rather disposed to palliate and soften down the inexcusable folly and hard features of the superstition. The sanguinary Nana Sahib, whose butcheries at Cawnpore have filled the world with horror, is the subject of the sketch. *Ex uno disce omnes.* "Here sat the maharajah on a Turkey carpet, and reclining slightly on a huge bolster. In front of him were his hookah, a sword, and several nosegays. His highness rose, came forward, took my hand, led me to the carpet, and begged of me to be seated on a cane-bottomed arm-chair, which

had evidently been placed ready for my especial ease and occupancy. A hookah is called for by the rajah, and then at least a dozen voices repeat the order—'*Hookah lao sahib ke waste*' (bring a hookah for the sahib). Presently the hookah is brought in; it is rather a grand affair, but old, and has evidently belonged to some European of extravagant habits. . . . While I am pulling away at the hookah, the mensahibs, or favourites of the rajah, flatter me in very audible whispers. 'How well he smokes!'—'What a fine forehead he has!'—'And his eyes! how they sparkle!'—'No wonder he is so clever!'—'He will be governor-general some day.'—'Khuda-Kuriu' (God will have it so). . . . *Native rajah (in a loud voice).* 'Moonshee!'—*Moonshee (who is close at hand).* 'Maharaj, protector of the poor!'—*Native rajah.* 'Bring the petition that I have laid before the governor-general.' The moonshee produces the petition, and, at the instance of the rajah, reads, or rather sings it aloud. The rajah listens with pleasure to its recital of his own wrongs, and I affect to be astounded that so much injustice can possibly exist. During my rambles in India I have been the guest of some scores of rajahs, great and small, and I never knew one who had not a grievance. He had either been wronged by the government, or by some judge whose decision had been against him. In the matter of the government it was a sheer love of oppression that led to the evil of which he complained; in the matter of the judge, that functionary had been bribed by the other party. It was with great difficulty that I kept my eyes open while the petition—a very long one—was read aloud. Shortly after it was finished I craved permission to retire, and was conducted by a bearer to the sleeping-room. . . . The maharajah invited me to accompany him to Cawnpore. I acquiesced, and the carriage was ordered. The carriage was English built—a very handsome landau, and the horses were English. But the harness! It was country made, and of the very commonest kind, and worn out, for one of the traces was a piece of rope. The coachman was filthy in his dress, and the whip that he carried in his hand was an old broken buggy whip, which some European gentleman must have thrown away. On the box, on either side of the coachman, sat a warlike retainer, armed with a sword and a dagger. In the rumble were two other retainers, armed in the same manner. Besides the rajah and myself there were three others (natives, and relatives of the rajah) in the vehicle. On the road the rajah talked incessantly, and among things that he told



me was this in reference to the praises that I bestowed on his equipage:—"Not long ago I had a carriage and horses very superior to these. They cost me 25,000 rupees, but I had to burn the carriage, and kill the horses."—"Why so?"—"The child of a certain sahib in Cawnpore was very sick, and the sahib and the mensahib were bringing the child to Bithoor for a change of air. I sent my big carriage for them. On the road the child died, and of course, as a dead body had been in the carriage, and as the horses had drawn that dead body in that carriage, I could never use them again." The reader must understand that a native of any rank considers it a disgrace to sell property. "But could you not have given the horses to some friend, a Christian or a Mussulman?"—"No; had I done so it might have come to the knowledge of the sahib, and his feelings would have been hurt at having occasioned me such a loss." Such was the maharajah commonly known as Nana Sahib. He appears to be not a man of ability, nor a fool. He was selfish, but what native is not? He seemed to be far from a bigot in matters of religion; and although he was compelled to be so very particular about the destruction of his carriage and horses, I am quite satisfied that he drank brandy, and that he smoked hemp in the chillum of his hookah."

Terrible as was the practice of Suttee, which was abolished by the government in December of the year 1829, and oppressive as the bondage of India was, which continued with little mitigation until August, 1838, when the government suppressed it, neither of these aspects of the character of the religion of the Hindoos surpassed in barbarity the robbery and assassination which, under the name of Thug, and various other designations, exist to this day. Caste, which is not merely a social institution or an enactment of Hindoo civil law, but a religious institution, dependent upon the creed of those who observe it, is answerable for these foul deeds. "The Hindoos have some peculiarities that do not admit of classification. As they have castes for all the trades, they have also castes for thieves, and men are brought up to consider robbing as their hereditary occupation. Most of the hill tribes bordering on cultivated countries are of this description; and even throughout the plains there are castes more notorious for theft and robbery than gipsies used to be for pilfering in Europe. In their case hereditary professions seem favourable to skill, for there are nowhere such dextrous thieves as in India. Travellers are full of stories of the patience, perseverance, and address with which they will steal, unper-

ceived, through the midst of guards, and carry off their prize in the most dangerous situations. Some dig holes in the earth, and come up within the wall of a well-closed house; others, by whatever way they enter, always open a door or two to secure a retreat, and proceed to plunder, naked, smeared with oil, and armed with a dagger, so that it is as dangerous to seize as it is difficult to hold them. One class, called Thugs, continually travel about the country, assuming different disguises—an art in which they are perfect masters. Their practice is to insinuate themselves into the society of travellers whom they hear to be possessed of property, and to accompany them till they have an opportunity of administering a stupifying drug, or of throwing a noose over the neck of their unsuspecting companion. He is then murdered without blood being shed, and buried so skillfully, that a long time elapses before his fate is suspected. The Thugs invoke Bhawani, and vow a portion of their spoil to her. This mixture of religion and crime might of itself be mentioned as a peculiarity, but it is paralleled by the vows of pirates and banditti to the Madonna; and in the case of Mussulmen, who form the largest portion of the Thugs, it is like the compacts with the devil, which were believed in the days of superstition. It need scarcely be said that the long descent of the thievish castes gives them no claim on the sympathy of the rest of the community, who look on them as equally obnoxious to punishment, both in this world and the next, as if their ancestors had belonged to the most virtuous classes. The hired watchmen are generally of these castes, and are faithful and efficacious. Their presence alone is a protection against their own class, and their skill and vigilance against strangers. Gujerat is famous for one class of people of this sort, whose business it is to trace thieves by their footsteps. In a dry country a bare foot leaves little prints to common eyes, but one of these people will perceive all its peculiarities, so as to recognise it in all its circumstances, and will pursue a robber by these vestiges for a distance that seems incredible."\*

The religious condition of considerable numbers of the people in the remoter parts of India, and in places less accessible, is not so much influenced by caste prejudices as that of the people in the rich and cultivated portions of the country, or near the great cities and centres of native or English government. This circumstance has led many public men to state that the distinction of caste was altogether on the wane. The Rev. Mr. Miall,

\* Elphinstone, lib. III. cap. xi. p. 191.



the talented editor of the *Nonconformist* newspaper, and late member for Rochdale, boldly affirmed, at a public meeting in 1867, that caste was perishing all over India, and would have died out before now, but for the support given to it by the government of the East India Company. This view receives a seeming support from the fact that the members of particular castes, soldiers of native regiments in the company's service, have sometimes agreed to dispense with the customary observances which their caste prescribed. It is, however, a delusion to suppose that, in the main, the power of the institution is shaken, however inconsistent the casuistry of particular bodies of men may appear, when acting under a strong temptation to set some of its rules aside. No person well acquainted with the condition of India, as a whole, or with the mental habits of the races which people it, would support the opinion expressed by Mr. Miall, and which, upon the faith of his statement, many not conversant with India are likely to receive. The vast multitudes of Hindoostan cling tenaciously to the prescriptions and distinctions of this institution. There are, however, in Central India more particularly, predatory tribes who, unless they consider themselves of the thief or of the Thug class, do not observe caste at all, but who are sunk in the grossest idolatry, brutality, and crime:—"The hills and forests in the centre of India are inhabited by a people differing widely from those who occupy the plains. They are small, black, slender, but active, with peculiar features, and a quick restless eye. They wear few clothes, are armed with bows and arrows, make open profession of plunder, and, unless the government is strong, are always at war with all their neighbours. When invaded, they conduct their operations with secrecy and celerity, and shower their arrows from rocks and thickets, whence they can escape before they can be attacked, and often before they can be seen. They live in scattered, and sometimes movable hamlets, are divided into small communities, and allow great power to their chiefs. They subsist on the product of their own imperfect cultivation, and on what they obtain by exchanges or plunder from the plains. They occasionally kill game, but do not depend on that for their support. In many parts the berries of the mahua-tree form an important part of their food. Besides one or two of the Hindoo gods, they have many of their own, who dispense particular blessings or calamities. The one who presides over the smallpox is, in most places, looked on with peculiar awe. They sacrifice fowls, pour libations before eating, are guided

by inspired magicians, and not by priests, bury their dead, and have some ceremonies on the birth of children, marriages, and funerals, in common. They are all much addicted to spirituous liquors, and most of them kill and eat oxen. Their great abode is in the Vindaya Mountains, which run east and west from the Ganges to Gujerat, and the broad tract of forest which extends north and south from the neighbourhood of Allahabad to the latitude of Masulipatam, and, with interruptions, almost to Cape Comorin. In some places the forest has been encroached on by cultivation, and the inhabitants have remained in the plains as village watchmen, hunters, and other trades suited to their habits. In a few places their devastations have restored the clear country to the forest, and the remains of villages are seen among the haunts of wild beasts."\*

These representations of the low condition and sanguinary habits of the native populations are not overdrawn. Our knowledge of the various rude tribes, and of the castes in the more civilised districts, is imperfect; but the more we are acquainted with them, the better authenticated and the more enlarged our means of information, the more does it become obvious that the condition of the people is barbarous and horrible—as when the geologist brings to light some fragment of an antediluvian monster, men are astonished at the proportions, but it is only when the other fragments are found, and the huge skeleton stands to view in its completeness, that the idea of its monstrosity can be thoroughly realised.

Whatever be the moral condition of the Hindoo people, however superstitious their ideas of religion, and of religious services, they have been munificent in erecting shrines to their idolatry, and their temples greatly add to the picturesque features of the land. Some of the religious edifices are called Cave Temples. They are generally excavations from the rock, and assume proportions of magnitude and grandeur. They are extremely numerous; the rocks of Cashmere contain, it is alleged, more than twelve thousand of them. Notwithstanding their number, the vastness of many of them is sublime. They are not all devoted to the Hindoo religion, many being temples of Buddha, as are those of Ellora.

The caves of Ajunta are more vast, and there is a solemnity in their appearance which amounts to awe. These caves are not mere excavations, they are architecturally hewn in the Ghauts. Indian columns and pillars of vast size and elaborate design support, divide,

\* Elphinstone, lib. III. cap. xi. p. 198.

and decorate the spacious compartments. On these pillars protruding and receding angles, rich carvings and elaborate ornaments, show the taste and devotion of the Hindoo devotees. The walls are profusely ornamented in some instances, partly by chiselled work, partly in stucco, and in some cases rather extensively in painting, both in oil and water colours. Mr. Capper, quoting the authority of an officer of the company's service, who made drawings of many of these sacred caves in Cashmere, represents the human figure as especially well executed; while Mr. Elphinstone, relying upon the Asiatic researches, and the testimony of gentlemen skilled in architectural science, declares that the human figures are more deficient in taste than any other decorative forms, and that the total ignorance of perspective, and of the faculty of artistic grouping, is remarkable. Fruit, flowers, ornament, and mythical designs, are more successfully depicted.

The same criticism may be applied to the decoration of the superstructural temples; although of them, as well as of the cave sanctuaries, it is affirmed by some admirers of everything Indian, that they far surpass in perspective, grouping, and richness of ornament the architecture and architectural paintings and carvings of Europe of corresponding antiquity.

It is becoming a more general opinion, that the temples in a complete state which most attract the notice of Europeans for their beauty and extent, are comparatively modern; although they have been so frequently referred to as illustrating the very early development of the arts and of sacred architecture in India. There is perhaps no exception to the rule that the temples display a faculty of minute detail and richness of ornament, on the part of their constructors, rather than the bold and general comprehension and design of European genius. There are no specimens of Indian temples to be compared for simple but comprehensive boldness and dignity with the temples of pagan Greece or Rome, for solemn grandeur with the swelling domes of the best mosques of the Mohammedans, or for chaste sublimity with Christian churches.

The temples of Cashmere are the finest in India, using the term India in its broad sense; but these have such evident traces of Greek origin, as to deprive the native architects of the credit of original conception in their design. The columns are what is called Arian, and very unlike any of the many varieties found elsewhere in the Indian temples.

The general architecture of places dedicated to the gods bears a nearer resemblance to that used for the same purpose in Egypt

than to any other, yet the diversities are considerable. There is much difference in the size of the Hindoo temples. Sometimes only a single chamber, ornamented by a portico, covered with a pyramidal roof, curiously surmounted by metallic decorations, constitutes the temple. The devotee approaches a door, which alone opens into the inner *sanctum*, and presents his offerings. In other instances the sanctuary is surrounded by many courts, approached by passages and colonnades, lesser sanctuaries, devoted to minor gods, being comprehended within those courts. In one instance the circumvaling buildings comprise a space of four miles.

The general effect of the larger temples is imposing. They are frequently built in great cities, which they adorn. Sometimes they are erected in the retirement of forests, in lonely places on the banks of great rivers, especially the Ganges, and high up on plateaux of the Ghauts or Himalayas. The lonely grandeur of these isolated dwellings of the gods can hardly fail to impress the oriental imagination; and there is generally a tasteful keeping between the style of the edifice and the scenery in which it is placed, whether nestled amidst forest foliage, casting its shadow over the river murmuring round its walls, or lifting its tall towers from the mountain rock high up into the blazing light, as if alike inviting gods and men to meet within its solemn precincts. Alas! what horrid rites disfigure these costly altars! upon what dreadful scenes might these pictorial gods and heroes look, were they animated to behold for a moment the worshippers that gaze upon them! How the great enemy of man triumphs over prostrate reason, and deluded hopes, and fears, and feelings, within the spaces enclosed by those wreathed columns and stuccoed walls! He that studies her worship must, *a priori*, know that India is debased—that avarice, lust, and slaughter, are the passions which rage within the Hindoo heart, as flames from different sacrifices on the same altar are ever conflicting, yet blending as they rise. While the sacred Scriptures tell us that an “idol is nothing in the world,”—a thing to be counted nothing,—yet they also depict the degradation, passion, cruelty and crime which may be inspired by the associations with which the imagination surrounds the senseless block. India, in her state and in her history, confirms with startling verification the philosophy of idolatry which the Christian Scriptures reveal. It is the religion of India, but more especially the idolatrous religion of India, that make its people alike servile and tyrannical, weak and wicked. The following is perhaps as faithful

a moral picture as was ever drawn of any original. He who would understand India must comprehend that the sources of her degradation lie thus deep:—"To what cause, then, shall we attribute that prostration of mind and depravity of heart which have sunk a great people into wretchedness, and rendered them the object of political contempt and of moral abhorrence? The answer is readily obtained—to superstition, to the prevalence of a mighty system of religious imposture, as atrocious as it is extravagant, which in the same degree that it dishonours the Supreme Being corrupts and debases his rational creatures; which, upon the most outrageous absurdity, engrafts the most abominable vice, and rears a temple to false and filthy deities upon the ruins of human intellect and human virtue. It were criminal to conceal or palliate the real cause of Hindoo degeneracy. It is false religion, and nothing else. The gods whom the Hindoos worship are impersonations of all the vices and all the crimes which degrade human nature, and there is no grossness and no villany which does not receive countenance from the example of some or other of them. The vilest and most slanderous impurity pervades their mythology throughout, is interwoven with all its details, is at once its groundwork and its completion, its beginning and its end. The robber has his god, from whom he invokes a blessing on his attempt against the life and property of his neighbour. Revenge, as well as robbery, finds a kindred deity; and cruelty, the never-failing companion of idolatry, is the essence of the system. The rites and ceremonies are worthy of the faith; they may be summed up in three words—folly, licentiousness, and cruelty. Penances, silly and revolting, are the means of expiating sin. Grossness the most horrible, both in nature and in degree, from which the most abandoned characters in the most abandoned parts of Europe would recoil, enters into public worship, and the higher festivals are honoured by an increased measure of profligacy. That unhappy class of females who everywhere else are regarded with contemptuous scorn, or with painful commiseration, are in India appendages to the temples of religion. The Hindoo faith, in perfect conformity with its character, demands barbarous as well as licentious exhibitions, and torture and death are among its most acceptable modes of service. From such deities and such modes of worship what can we expect but what we find? If the sublime example of perfect purity which true religion places before its followers be calculated to win to virtue, must not universal con-

tamination be the necessary consequence of investing pollution and crime with the garb of divinity? If men find licentiousness and cruelty associated with the ceremonies of religion, is it possible that they should believe them to be wrong? Can they be expected in private life to renounce as criminal, practices which in public they have been taught to regard as meritorious? Will they abhor in the world that which they reverence in the sanctuary? It were absurd to believe it. The Hindoo system prescribes the observance of frivolous ceremonies, and neglects to inculcate important moral duties. But its pernicious influence does not terminate there; it enforces much that is positively evil. By the institution of castes it estranges man from his fellows, and shuts up avenues of benevolence; invests one part of society with the privilege of unrestrained indulgence, casting over them the cloak of sanctity, however unworthy,—shielding them from the consequences of their actions, however flagitious, and condemns another to hopeless and perpetual debasement, without the chance of emancipation or improvement. A system more mischievous or iniquitous, better calculated to serve the interests of vice, or destroy those of virtue, seems beyond the power of the most perverted ingenuity to frame."\*

Hindooism or Brahminism is not the only form of ancient religion prevailing in Hindoostan and the neighbouring countries. Buddhism approaches nearest to it in antiquity, and is far more extensively professed. The religion of Buddha is not of much influence in India proper, but in Thibet, China, Tenasserim, Pegu, Birmah, Japan, and other countries of Eastern Asia, it is the prevailing religion. In the island of Ceylon it is the religion of nearly the whole population. The founder of this new creed was born late in the seventh century before Christ, and was, or at all events is reputed to have been, the son of a Hindoo king. His name was Sakya, or Gotama, by both of which designations he is known, but is more generally called Gotama Buddha. The term Buddha seems to be a title expressive of his attainments and exalted being, for it means *intelligence*. Early in the sixth century before Christ he set up for a prophet and teacher, and for half a century exerted himself in the propagation of his doctrines, which rapidly spread through Hindoostan and the neighbouring countries. It was ultimately nearly extirpated in India by persecution on the part of the Brahmins, but it continues to this day, and is the faith of

\* *India: its State and Prospects*, by Edward Thornton.

multitudes in China, Birmah, British Birmah, Japan, Ceylon, and in portions of Nepaul and Thibet. There are more votaries of this belief than of any other religion, true or false, in the world. Gotama was originally a very pious Hindoo, of the caste of the Kshatriyas, and the Brahmins allege that he was moved to become an apostate by envy of the superior caste of the Brahmins, whose privileges he could not attain, although being the son of a king. His votaries say that, by a life of austerity and contemplation, he attained to the true philosophy, and reformed the errors of mankind. His creed is atheistical materialism. The being of a god is denied, the eternity of matter and its essential and inherent power to produce all organisations without any external action upon it is affirmed. Yet there is not unity of opinion among the followers of Buddha; for while in China and parts of Tartary they are atheistical, in Nepaul, Thibet, and other parts of Tartary they are theists, but deny the creation, government, and providence of God. They represent him as a being whose apathy to all external things constitutes his happiness, and they regard the attainment of a similar apathy by themselves as the perfection of life. Some sects of the Buddhists believe that God and matter are the same; that matter is the exterior of God, and its productive and reproductive power they describe as the involuntary, and, some of them say, unconscious action of the Deity. In some parts of the East they are polytheists, but this view is confined to the vulgar. In the industriously compiled and clever book on Christianity in Ceylon, written by Sir Emerson Tennant, errors of statement have arisen from a want of perception of this sectarian discrepancy.

There are in the system of Buddha various orders of superior intelligences—*i. e.* glorified men, who have made themselves what they are by penances and wisdom. The process by which such high attainment is reached is transmigration, which goes on through various worlds, and has gone on in various worlds before the subject of the mysterious changes was an inhabitant of this earth. The Buddhas are the highest order of intelligences; of them there are many, sixteen chief Buddhas having reached the highest state of felicity; the last of them was Gotama, by whom the mystery was revealed. The religious exercises consist of penances and bodily mortifications, which are systematised. The most intense devotees unite themselves into associations, as monks and nuns in Roman Catholic Christendom. Buddha is not ostensibly worshipped; he is the prophet, exemplar,

and guide of men, who may, like him, be finally absorbed into the deity, so as to have no separate existence. Those who refuse to adopt any terms recognising the existence of deity in any sense, hope to attain an intellectual existence perfectly passionless, and which is happy in a serene tranquillity, which allows of no action, nor permits any action upon itself from any form of existence beyond it.

Religious houses for women have gradually disappeared, but extensive confraternities exist wherever Buddhism flourishes. The priests or monks wear robes of yellow cloth, go barefooted, live by alms, abstain from animal food, or at least from killing animals for food, and most religiously shave the head in the form of the Roman tonsure. Many wear a thin gauze on the lips and nostrils, to prevent insect life from touching them. They profess a high standard of morality—as high as that of the Vedas—probably higher than that contained in those books; but, as in the case of the Brahmins, and other professors of the Brahminical religion, a subtle and corrupt casuistry eludes the standard, and the followers of Buddha exhibit all the cruelty, treachery, licentiousness, and avarice prevailing in China, in which vices they are nearly as deeply sunk as the worshippers of Brahma.

Dr. Cooke Taylor defined Buddhism as being a philosophical, political, and religious reformation of Brahminism. It is not clear whether the learned gentleman meant that it professed to be so, as one might suppose he would, after a comparison of the two systems—for it assuredly was no improvement upon the religion of the Vedas, as it existed six centuries before Christ. The political and moral philosophy of the Vedas, and the religious theory of those books, with all their defects, are superior to the cold abstractions and miserable materialism of Buddha. When the same historian describes the new system as substituting sanctity for sacrifice, it would appear as if the pleasing alliteration of the sentence in some degree concealed the fact from the cognizance of the writer. The Hindooism of Gotama Buddha's day taught humility, reverence, and the necessity of sinful creatures approaching the divinities by media that were intercessory and expiatory. The "sanctity" of Buddhism is a frigid self-righteousness, in which, according to Mr. Hodgson, "the ascetic despises the priest, the saint scorns the aid of mediators."\* The sentence of Mr. Hodgson is only applicable, however, to what he calls "genuine Buddhism," for no race of devotees

\* *Asiatic Researches.*

were ever more priest-ridden by their monks than the followers of this sect; and with all their vague notions of deity, they, in some of the many nations where their belief is received, offer sacrifices both expiatory and eucharistical. Offerings of various kinds are also presented to deceased men whose virtues merited especial reverence, and sometimes even to demons, who are always represented as capable of good actions, and of ultimately purifying themselves, until they also are absorbed into the divine essence.

Dr. Taylor rather obscurely intimates that the extravagance of princes, and the popular disposition to attribute to them virtue in proportion to their lavish excesses, suggested to Gotama Buddha the idea of a reformation, by which contempt of human affairs and self-denial would become the great tests of virtue. There is no proof that such was the case. It is plain, from the Buddhist system, that, like the Brahminical, it had its origin in the Babylonian philosophy, each adopting prominently the features of that system which the other neglected—the Brahmin regarding the theological aspect of Babylonianism, the Buddhist looking rather to the philosophical. The founder had evidently studied that philosophy, and pointed it out to the people as a neglected portion of the doctrines of their fathers. He found traditions in existence which facilitated the progress of his propagandism.

Notice has been already taken of the tonsured priests or monks of Buddha, the tonsure being Babylonian in its origin. The Buddhists of Tartary use the sign of the cross as a charm to dispel invisible dangers, and reverence the form of the cross in many ways, proving the Babylonish origin of the system. The mystic Tau, the initial of the name Taumuz (or Tammuz) was originally written †. This was marked on the foreheads of the worshippers when they were admitted to the mysteries. The Tau was half the labarum, the idolatrous standard of early pagan nations—the other half being the crescent. The former was the emblem of the Babylonian Bacchus—the latter of Astarte, the Queen of Heaven. In every nation possessing a creed or a philosophy the same sign has been used, having the same derivation. At Nineveh it was found among the ruins as a sacred emblem.\* In Egypt it was similarly used, as is well known.† The Spanish priests were astounded to find the cross worshipped in Mexico.‡ These were all streams from the same fountain—Babylon. The monasteries which are so numerous among the Buddhists, and the nunneries which, although fallen into disrepute in India proper, still

exist in Buddhist countries, were purely Babylonian in their origin. The monasteries of Babylon were devoted to the Babylonian Messiah, and the nunneries to the Madonna. The vestal virgins of Rome, the Scandinavian priestesses of Freya, who vowed perpetual virginity,\* and the lady virgins of Peru,† were all copies of the same original. Prescott, in his *Peru*, expresses his astonishment at finding that the institutions of ancient Rome were to be found among the South American Indians. It is still more surprising that both are not traced more generally to their real source, that from which the Buddhists derived theirs—ancient Babylon.

The Buddhists are not considered idolaters by any writers of reputation, yet it would be an error to suppose that they are free from the superstitious use of idols. The original idolatry of Babylon, consisted in paying a relative honour of a sacred kind to the images of the divine beings or attributes thus represented. The primitive idolatry of the Brahminical religion was the same. Buddhism adopts practically the same theory. It reverences its chief ascetics, as the Brahmins do their minor gods; and it makes images of the Buddhas, and images emblematical of the transmigrations and chief facts in the spiritual history of its saints. A recent correspondent of the *Times* London newspaper relates the surprise he felt at discovering idolatry and a species of atheistical materialism as prevailing together, and professed even by the same persons, in the year 1857. Indeed, atheism of the Buddhist order is strangely mixed up in the minds of most of the Chinese with idolatrous superstitions of Babylonian origin, and probably by way of Hindoostan. The following letter from the China correspondent of the journal just mentioned confirms the above remarks as to the genius and practical character of Buddhism. The letter is dated village of Seehoo, August 14th, 1857:—

“Our days were passed in the great Buddhist temples and in the monasteries of the Bonzes. They take us to the Temple of the Great Buddha—a mighty bust forty feet high, carved out of the rock, and gilt; thence to a still larger temple, where a moving pagoda and forty-nine colossal idols commemorate the forty-nine transmigrations of Buddha. These temples, however, great as they are in size and gorgeous grotesqueness, are but as little Welsh churches compared to the wonders of the ‘Yun Lin,’ the ‘Cloudy Forest.’ This is not so much a temple as a region of temples. It is suggestive of the scenes of those ancient pagan mysteries where

\* Maillet's *Northern Antiquities*, vol. i. p. 120.

† Prescott's *Peru*, vol. i. p. 103.

\* Layard. . . † Bryant. . . ‡ Prescott.

the faith and fortitude of neophytes were tried, and their souls purified by successive terrors. It is a limestone district, abounding in caves and far-reaching dark galleries, and mysterious internal waters. These natural opportunities are improved by a priest and an altar in every cave, gigantic idols cut into the rock in unexpected places, rays of heavenly light which only the faithful votary ought to be able to see, but which, as they come through holes bored through the hill, sceptics sometimes catch sight of; inscriptions two thousand years old,\* but deepened as time wears them. The place is a labyrinth of carved rocks, a happy valley of laughing Buddhas, and queens of Heaven, and squatting Buddhas, and hideous hook-nosed gods of India. There is a pervading smell of frankincense, and the single priest found here and there in solitary places, moaning his ritual, makes the place yet more lonely; and through this strange scene you pass through narrow paths to the foot of the colossal terrace steps which mount to the great temple itself. The wild birds are flying about this vast echoing hall of Buddha; the idols are still bigger, and still more richly gilt. In the great 'gallery of five hundred gods' all that can be done by art, laborious, but ignorant of beauty, reaches its climax. The cowed but tinselled bonzes come forth to greet us. Excellent tea and great choice of sweetmeats await us in the refectory.

"The wonders of this Hangchow Lake deserve better description than the object of these letters will allow me to attempt. The temple and tomb of the faithful minister of state, Yo Fei, occupy acres of ground and thousands of tons of monumental wood, stone, and iron. The imperial palace upon the lake, with its garden of rock-work and green ponds, its large library of unused books, its dim metal mirrors, richly embroidered cushions, and rickety old chairs, opened to us with great difficulty, and under the immediate pressure of the almighty dollar. I hope some one under less imperative obligation to eschew the merely picturesque, and to seek only for facts which may have a practicable bearing, may yet describe these objects. My favourite eventide occupation was to ascend one of these hills, and sit at the foot of one of these half-burnt pagodas which stand about like blasted cypress-trees, and look down upon the Hangchow. The famous city lies like a map beneath me. Not a curl of smoke—not a building more lofty

than the orthodox two-storied joss-house. I can see not only public temples, but also many of those private ancestral temples, which are to a Chinese gentleman what the chancel of his parish church is to an English squire. Little gardens, perhaps not forty feet square, full of weeds, and rockwork, and little ponds; an oblong pavilion, with tablets upon the walls, descriptive of the names and achievements of the ancestors,—a kneeling-stool, an incense vase, candlesticks, a brazier to burn paper made in imitation of Sycee silver, and a sacrificial tub—such is a Chinaman's private chapel. Here he comes on solemn days, and, the garden being weeded, and all things painted and renewed for the occasion, he prays and sacrifices to his ancestors, and feasts with his friends. If the Chinaman has a superstition, this is it. His Buddhism is a ceremonial to the many, and a speculative philosophy to the adept, no more.

"Mr. Edkins' object in visiting the temples of the lake was to hold controversy with the priests, so I had more opportunity of hearing what they really believe than usually falls to the lot of travellers who cannot read the Pali books. They did not feel his arguments against idolatry. They treat their grotesque gods with as much contempt as we do. They divide the votaries into three classes. First come the learned men, who perform the ritual, and observe the abstinence from animal food, merely as a matter of discipline, but place their religion in absolute mental abstraction, tending to that perfection which shall fit them to be absorbed into that something which, as they say, faith can conceive, but words cannot describe. Secondly come those who, unable to mount to this intellectual yearning after purification from all human sentiments, strive by devotion to fit themselves for the heaven of the western Buddha, where transmigration shall cease, and they shall for all eternity sit upon a lotus-flower, and gaze upon Buddha, drawing happiness from his presence. Thirdly follow the vulgar, whose devotion can rise no higher than the sensual ceremonies, who strike their foreheads upon the steps of the temples, who burn incense, offer candles made from the tallow-tree, and save up their cash for festival days. So far as my experience goes, this class is confined almost entirely to old women, and the priests say that their one unvarying aspiration is that at their next transmigration they may become men.

"Such is Buddhism as we see it in China. But this is not all. A Chinese poet, who eight hundred years ago built an ugly straight-down in this beautiful Lake of See-hoo about the same time invented the Tea

\* This is probably an error; Buddhism has been proved incontestably to be no older than the date ascribed to it in this History. These temples were erected since Anno Domini.

Gods of Hell, and grafted them upon the Buddhist faith to terrify men from crime. There is also a reformed sect of Buddhists, who call themselves 'Do-nothings,' and who place the perfection of man in abstaining from all worship, all virtue, and all vice. When the Jesuit missionaries saw the mitres, the tonsure, the incense, the choir, and the statues of the Queen of Heaven, they exclaimed that the devil had been allowed to burlesque their religion. We Protestants may almost say the same. These reformed Buddhists deduce their origin from a teacher who was crucified in the province of Shantung some six hundred years ago, and they shock the missionaries by blasphemous parallels. I have heard that the present Bishop of Victoria investigated this sect, and sent home an account of them, but, for some reason, the statement was suppressed.

"Then we have the Taoists, or cultivators of perfect reason, which is a philosophy having also its temples and its ceremonies. We have the worship of Heaven, which is the prerogative of the emperor, and we have the state religion, the philosophy of Confucius, which is but metaphysics and ethics.

"All these may form good subject of discussion to laboriously idle men, but they are of very little practical importance. They are speculations, not superstitions. They are thought over, they are not felt. They inspire no fanaticism, they create no zeal, they make no martyrs, they generate no intolerance. They are not faiths that men will fight for, or die for, or even feel zealous for. Your Chinese doctor is a man of great subtlety, of great politeness, but of the coldest indifference. He is a most pachydermatous beast, so far as the zeal of the Christian missionary is concerned. 'Do you believe in Jesus Christ?' asks the missionary after long teaching, patiently heard. 'Certainly I do,' coldly answers the hearer. 'But why do you believe? Are you convinced—do you feel that what I have been saying is true?'—'I believe it because you say so,' is the polite and hopeless answer.

"It is this which makes the earnest missionary despond. A Chinaman has no superstition.\* He has nothing that can be overthrown, and leave a void. He will chin his joss, burn crackers before he starts on a voyage, or light a candle for a partner or a useful clerk who may be in danger of death. But it's only hope of 'good luck,' or fear of 'bad luck.' The feeling is no deeper than that which in religious and enlightened Eng-

land causes so many horse-shoes to be nailed up to keep out witches, or which makes decent housewives, who can read and write, separate crossed knives, throw pinches of salt over their shoulder, and avoid walking under a ladder.

"Clustered upon this hill, within the walls of Hangchow, are temples of all these varied forms of paganism, and perhaps within the year the same idolater has bowed in all of them. Two lofty green mounds are perhaps too large for mere private tombs, and mark the spot of some public hero-worship; but in other cases the architecture of the sacred and public edifices is all alike, and you cannot distinguish temples from custom-houses or mandarin offices."

The illustration of Buddhism afforded by the foregoing extract is very remarkable. No modern traveller has probably possessed similar opportunities of witnessing the Buddhist religion in its full practical exhibition as the writer, and it affords a singular and striking exhibition of what Buddhism is where its power is unchecked.

Another religion of Hindoostan is that of the Jains. Dr. Cooke Taylor calls their religion a branch of Brahminism; it might with more propriety be termed a branch of Buddhism. In most of their doctrines these two religions agree, and in very many of their practices. Yet the Jains adopt and multiply the Hindoo gods. They, however, regard all the gods of Hindooism—even the *dies majora*—as inferior to certain saints of their own, whom they call Tirtankeras, of whom there are seventy-two.\* They erect temples, and have colossal images of their Tirtankeras placed in them, also marble altars, and likenesses of their saints above them in relief.

There is one peculiarity which strikes Europeans, and particularly Roman Catholic Europeans,—the practice of auricular confession. This prevailed in ancient Babylon, like all, or nearly all, the chief superstitions of heathen nations. The Tartars are represented as using the confessional by Humboldt, and the Mexicans by Prescott. Humboldt did not seem to be aware that the Tartars whom he represents thus were of the sect of the Jains; some of them were probably Buddhists, or professing a mixture of Jainism and Buddhism. Dr. Stevenson, of Bombay, has proved that the Jains extensively adopt this exercise. Dr. Cooke Taylor represents them as having no priests; Mr. Elphinstone, on the contrary, describes their religious leaders by that name. There are no bloody

\* The writer furnishes abundant proof that the Buddhist is almost as much a slave to superstition as the Brahmin, although there is less of heart in his religion.

\* Dr. Cooke Taylor represents them as twenty-four, but this is an error; there are three sets of Tirtankeras, each twenty-four in number.



sacrifices among them, but bloodless offerings are presented to their saints, and to the gods of the Hindoo Pantheon, by officials sacredly set apart for such purposes. They are as much priests as those of the Hindoo religion.

The Jains' religion originated about the sixth century of our era. It attained the acme of its elevation and influence in the twelfth, and, after maintaining its position for about one hundred and fifty years, rapidly declined. Their chief seats of power are in the west of India. They are much addicted to commercial pursuits and banking. Several very rich bankers are numbered among them. The Brahmins persecuted them, as they did the Buddhists, and with similar success; indeed, with the exception of the Mohammedans, the followers of Brahma are the most bigoted and persecuting of any sect in India.

Brahminism, Buddhism, and Jainism, are represented as religions of Hindoo origin, but other systems which have existence in India are generally described as of foreign origin. Buddhism and Jainism certainly originated in Hindoostan, but Brahminism, in its ancient and peculiar characteristics, was known in Persia\* in times as remote as any of which we have an account in Hindoo history.

Gheberism was imported into Hindoostan from Persia, of which country it is supposed to have been the most ancient form of religion. Its votaries are known in India by the name of Parsees. These people are scattered through various parts of India, and are few in number as compared with the other sects. The object of their adoration is the sun, and fire as supposed to come from that source. Their prophet is Zoroaster. The origin of fire-worship is Babylonian; it is another stream of idolatry from the great source.

The Ghebers trace their doctrines to "Malek Gheber" (the mighty king); and he is undoubtedly identical with Nimrod, the first who began to be mighty (Gheber), and the first Molech, or king. The title which Berossus, the Chaldean historian, gives to Nimrod is Al-orus (the god of fire). During the lifetime of Nimrod he assumed to be the Bolken, † or priest, of the sun, or priest of Baal. Fire being the representation of the sun, it was also worshipped as emanating from the one god, which the sun was then considered to be. When Taumuz, the son of Nimrod, was defied, Nimrod himself was made a god. The story of Phaeton driving the chariot of the sun, and the consequent catastrophe, is

but the story of Taumuz, his sudden death, and the temporary cessation of the worship of the sun and the heavenly bodies. Zoroaster was Taumuz—the word being originally Zero-ashta, the seed of the woman, referring to the promise in Eden. The Zoroaster who lived in the time of Darius Hystaspes must not be confounded with the primitive Zoroaster.\*

The author of the *Moral Identity of Rome and Babylon* thus writes on this subject:—"The identity of Bacchus and Zoroaster is easily proved. The very epithet Pyrisporus bestowed on Bacchus in the Orphic Hymns (Hymn xlv. 1) goes far to establish that identity. When the primeval promise of Eden began to be forgotten, the meaning of the name Zero-ashta was lost to all who knew only the *exoteric* doctrine of paganism; and as *ashta* signified the 'fire' in Chaldee as well as 'the woman,' and the rites of Taumuz had much to do with fire-worship, Zero-ashta came to be rendered 'the seed of fire,' and hence the epithet 'Pyrisporus,' or Ignigena, 'fire-born,' as applied to Bacchus. From this misunderstanding of the meaning of the name Zero-ashta came the whole story about the unborn infant Bacchus having been rescued from the flames that consumed his mother Semele, when Jupiter came in his glory to visit her. Now there was another name by which Zoroaster was known, which is not a little instructive, and that is Zoro-ades, or 'the only seed.' The ancient pagans, while they recognised supremely one only God, knew also that there was one only *seed*, on whom the hopes of the world depended. In almost all nations not only was a great god known under the name of Zero or Zer, 'the seed,' and a great goddess under the name of Ashta or Isha, 'the woman,' but the great god Zero is frequently characterised by some epithet that implies that he is the 'only one.' Now what can account for such names and epithets? Genesis iii. 15, can account for them; nothing else can. The name Zoro-ades also strikingly illustrates the saying of Paul—'He saith not, And to seeds, as of many; but as of *one*, And to thy seed, which is Christ.'"

In Persia, and portions of Central Asia, Afghanistan, and Thibet, the worshippers of fire are scattered as a persecuted sect. Those who bear the crescent as their ensign pursue with vindictive sword those whose ensign and idol are the sun. The Mohammedans seem to have been raised up in the retributive providence of God to execute his wrath upon all forms of idolatry, and the votaries of fire have not been spared.

\* Sir John Malcolm.

† Hence the Roman Vulcan.

\* Wilson's *Parsee Religion*, p. 398.



The Parsees hold tenaciously by their creed and deity—

“As the sunflower turns to her god when he sets  
The same look which she gave when he rose.”

Among the Parsees of India are many wealthy men, as merchants and bankers. As a class, they are much superior to the other natives, and are more loyal and faithful.

The Sikhs are confined to the Punjaub; their religion is modern, and is a mixture of Mohammedanism and Brahminism. The Sikh people hate both, and are ever ready to arm against the Hindoos and Mohammedans, whose ascendancy they dread much more than that of the British. Before the conquest of the Punjaub, the Sikh country was governed by a sort of theocracy. The nation was the Khalsa, or church. The maharajah was head over both. The Maharajah Dhuleep Singh is now in England; and since the conquest of his territory for crimes in which he had no part, he has been a loyal British subject, as also he is an accomplished gentleman and sincere Christian. Dr. Sir William Logan is the agent of the East India Company to whose care in this country the maharajah is committed, and who participates in those enlightened principles which his illustrious and amiable charge has happily espoused.

Such are the heathen systems of India. A writer in a recent number of *Blackwood's Magazine* remarks—“Polytheism, and its never-failing attendant, idolatry, which in modern times disappeared so much from the face of the earth, still exist in pristine vigour in the Indian peninsula.” Unhappily there are large portions of the face of the earth where polytheism and idolatry still prevail; but the opinion is a just one, that it is in the Indian peninsula that both polytheism and idolatry prevail in pristine force. However erroneous the doctrine may be that the worship of idols necessarily attends polytheism, it is a sequence so general as to justify the inference that where the one prevails the other will probably exist. The same writer justly observes that had the Jewish people, in the days of monotheistic orthodoxy, known the idolatry of India, their prophets would have uttered still more terrible anathemas against it than they uttered against the systems of surrounding nations. “The lowlands of Tyre and Philistia might bow to the false gods of Dagon; the banks of Abana and Pharpar, and the groves of the Orontes, might be gay with the licentious rites of Ashtaroth; memories of the gods of Egypt stood recorded in the Pentateuch; and in the dark hours of the captivity the Hebrews looked with heightened hatred upon the

nobler symbol-worship of Assyria; but not Assyria and Egypt combined would have equalled that stupendous development of paganism and idolatry which still exists as a spectacle for man's humiliation in India.” It is, however, some relief to this picture that the progressive character of Hindoo idolatry seems to have ceased. The doctrine of development, so great a favourite with the doctors of the Christian Church when desirous to defend or commend some favourite heresy, was a prevalent one among the ministers of Indian idolatries. The systems accordingly went on developing themselves, until the cumbrous structures of ethics and devotion, raised by the adventurous casuists and theorists, became too ponderous to bear further accumulation. There are few new temples erecting for any of the systems of idolatry in India; and the existing temples, of whatever style—whether the rock temples of the ghauts, or the lofty domed topes of Ceylon, dedicated to Buddha, or the “tall elliptical temples of Orissa,” the glory of Juggernaut—are barely preserved in repair. No new accessions of gods or shrines seem to be now made; and there is in this a sign strikingly indicative that the idolatry of India has reached its culminating point, and that the depraved imagination of its people has reached the extent of its creative power in the department of polytheistic idolatry. Indeed, the land is covered with temples: in Conjeveram alone there are one hundred and twenty-five edifices devoted to idols, of which the horrid god Siva has one hundred and eight.

Long since there seemed to be a cessation of progress in the invention of gods and erection of temples, there yet continued a minor activity of the imagination in devising representations of the previously recognised deities. The makers of idols were numerous; in all the cities and villages the craftsmen might be seen idol-making. The manufacture was as varied as extensive. Gods for an English halfpenny or an Indian rupee could be obtained, according to the quality of the image; but if the idols obtained consecration, then the price was rather according to the quality of the god. Consecrated, and even unconsecrated idols, were purchased by the rich at a great cost. The consecration, as to its costliness, depends upon the popularity of the deity, which generally involves a greater number of texts, prayers, and ceremonies in proportion as the god has a great reputation. The idol finally, in most cases, receives a sort of baptism in the Ganges, and becomes a proper household god. Deities of this sort, made of gold and silver, executed

in a superior manner, and richly decorated with precious stones, are to be found in the houses of the wealthy. It is observable, however, that the progressive character of this god-manufacture, which produced such countless varieties of representations, has received a check. The carving, sculpture, and architecture of Hindoo, Jain, Buddhist, and Gheber, have to a great extent lost their originality,—nor is there the same inclination to bestow large sums on household images. It is impossible not to regard this fact as hopeful, in forming an opinion of the prospects of the heathen religions of India.

In all the pagan superstitions of the peninsula the doctrines of penance, as an expiation of sin, and of self-torture, for the purpose of raising human nature to the divine, are held. To such an extent is this carried, that, whether Buddhist, Jain, or Brahmin, all hope to rise to a god-like existence hereafter, by making their existence, for the most part, miserable here. A clergyman well acquainted with India describes this process as leading to the following absurd and degrading exhibitions:—"Some were interred, others, with the head downwards, the legs, from the knees, remaining above ground; some sat on iron spikes; others performed the penance of the five fires, being seated in the midst of four, while the burning sun poured its rays upon the naked head."\*

Another feature common to the heathenism of India is licentiousness. The doctrines of Buddha, as professed by Buddhists proper and by Jains, are adverse to this, but so also are the doctrines of pure Brahminism. The practice over all India, and under all its superstitions, is, however, at variance with the better ethics of the religious theories which are professed. Various superstitious reasons are found for a licentiousness the most abominable; whatever the moral philosophy pervading the creeds, the low character of the deities degrades the worshippers and the worship, and inspires impurity. In Bruce's *Sights and Scenes in the East*, a description is given of the voluptuous dances before the idol of the goddess Durga, such as ought to silence the European apologists for the "innocent superstitions of the East." In the hills, among the Khonds, intoxication is indulged as a stimulus to lasciviousness, which is supposed to be acceptable to the "earth goddess," who bears various names.

Among the false religions of India, Mohammedanism holds a prominent place—not so much from the numerical proportion of its votaries, as from their relative power.

\* *The Land of the Vedas*, by the Rev. P. Perceval.

In another publication\* the author of this History gave a summary of the history and religion of Mohammed, so concise and complete as to suit this account of the religions of India.

Mohammedanism is summed up in this sentence—"There is one God, and Mohammed is His prophet." Early in the seventh century an Arabian enthusiast conceived the idea of a reformation among his pagan countrymen. It appears that he was moved by patriotic and conscientious motives. In his inquiries and reflections he became tolerably acquainted with the Christian and Jewish scriptures, the inspiration of which he did not fully recognise, or formed only vague notions of its nature and character. To the Jews he took an aversion on account of their venality, intolerance, and pride of race. The Christians did not exemplify their religion any better than the Jews did theirs; and as he became estranged from the idolatry of his fathers, he was increasingly shocked by the idolatry of the Christians, and concluded that theirs could not be the ultimate faith of the servants of God in this world. Thus reasoning, he became as zealous to overthrow the idolatry of the Christian altars as that of the pagan, which once he served and finding some to sympathise with him in his views of the simplicity of worship and the unity of God, he conceived the idea of a great reformation. So plain did the amount of truth he had gathered appear to him, that he could not believe in any sincere resistance to it; and reasoning like other bigots before and since, that he who opposed truth opposed God, and ought to be punished, the doctrine of force became an essential part of his system. He soon found obstacles from pagans, Jews, and Christians, not to be surmounted without address, and he resorted to policy and pious frauds akin to such as he perceived to be so successful in the hands of pagan and Christian priests, and Jewish rabbis. Here the faithful historian becomes baffled in his attempts to discover where sincerity ends and imposture begins, and where the strong man's mental vision becomes itself deranged in the tumults of his imaginations, his projects, and his sufferings. And as success crowned his deeds and misdeeds, his sincere iconoclasm, love of justice, and earnest promulgation of fundamental religious truth, become more inextricably mingled with signs of mental aberration, all-devouring ambition, and cunning imposture.

\* Nolen's *Illustrated History of the War against Russia*. London: J. S. Virtue, City Road and Ivy Lane. Dedicated by permission to His Royal Highness the Duke of Cambridge.

ALAN T. B. 1841

It is the habit of writers to treat of the life of Mohammed with as much of the *odium theologicum* as would season the keenest ecclesiastical controversy; and he is praised, and the Koran, which he professed to give by inspiration, is lauded as a literary and ethical miracle, or he is denounced as an unmitigated impostor, and his book as a farago of nonsense and fraud. The book, however, was very much in character with the man—with a man of strong mind, of ambitious enterprise—a religious reformer in a dark age, ignorant of the Gospel, willing to do a supposed good by deceptive means, feigning an inspiration he did not feel, and fancying an inspiration that was not real. Thus constituted and actuated, he propounded, as the book of a prophet, that which was only the dream or the device of a fanatic. It is likely that Jewish and Christian aid were afforded him in its composition, and that aid none of the best. He succeeded among an imaginative people by the overwhelming force of his imagination, among a simple people by the amazing directness of his object, among a brave people by his unexampled intrepidity, amongst a roving people by his passion for adventure, and in a superstitious and ignorant age by the display of superior knowledge and more sacred pretensions than other men, and withal by a deep sympathy with the current prejudices of his race and of humanity. He taught that Moses was a prophet, the forerunner of Christ, and Christ a prophet, the forerunner of himself; he supposed, or affected to believe, that he was the promised Comforter—the Paraclete foretold by Christ as the teacher of all things, and the consummator of divine revelation.

The ecclesiastical system of Mohammed is simple. Other religions are tolerated, this is established. It is a religion without a priesthood; no sacrifices bleed within its temples, and no altars are reared. Its ministers are rulers and doctors; they govern the faithful according to the Koran, offer devotions, and instruct. Within the mosque all believers may pray, even aloud, but only believers must enter. To proselyte to the true faith is a virtue, if disdain for the infidel does not operate as a bar to the effort. To abandon the true faith is sacrilege, and its penalty death. Even the proselyte who apostatizes dies.

The social condition of the people who profess it is formed by their religion and their political institutions, as, indeed, is the case with all nations, whatever their creed.

The Mohammedans of India differ very much from their brethren in Western and Northern Asia, as well as from those in

Europe and Africa. Everywhere else, except so far as sectarian differences divide, the features of Mohammedan faith and character possess a clear identity; in India they are so modified by caste, and by the heathenism which holds so tenaciously its position, that Indo-Mohammedanism has a distinctive character. The various inroads of the Prophet's followers were followed by extensive efforts at proselytism; force, guile, and gold, were all freely used to bring over the heathen to Islam; and all were so far successful, that multitudes joined, bearing into their new circle of religious fellowship the love, and, as far as possible, the practice of their old superstitions. The result has been that while the Mohammedan and heathen populations hate one another, and the monotheism of the followers of the Prophet is rigid and uncompromising, they yet adopt castes and customs that are Brahminical, and which give to the social life of the Indo-Mohammedans peculiarities of character very dissimilar from those of their fellow-disciples elsewhere. The Patans and Affghans retain the simpler and sterner service of the old faith, but in Southern Hindoostan so strong a leaven of pagan custom has insinuated itself into the social life of Mohammedans, that but for their pure theism they might be mistaken for Hindoos. The festivals of Mohammedan India strikingly illustrate this; no Turk, or even Affghan, would take part in scenes of such levity. Even fasts and solemnities (so-called) assume much of the wild and exuberant gaiety which characterises the festivals of the Hindoos. Processions, garlands, pyrotechnic displays, &c., mark these occasions. The boat processions on the Ganges by night are scenes of remarkable beauty and boisterous mirth. On these occasions rafts are towed along, bearing fantastic palaces, towers, pagodas, triumphal arches, all hung with brilliant lamps, while rockets shoot up in glittering flight, and the ruffled waters gleam in the broken reflections of the many-coloured lamps and artificial fires. The Hindoos crowd the river's bank, utter their joyous acclamations, beat their rude drums, and express their excited sympathy.\* It is the political action, and what they deem ceremonial uncleanness of the Islamites, that excite in the high caste Hindoos repugnance to Mohammedans. Where the latter, by conformity to caste, and adoption of Hindoo customs, relax their antipathies to Hindooism, even the Brahmins give a certain countenance to their religious rites, especially their festivals. Whatever of their general character the Mohammedans of India have lost, they retain the

\* Missionary reports.

fierce intolerance which they everywhere else exhibit, and the desire to attain power as a religious duty, by means no matter how repulsive and sanguinary. Tyrants everywhere, they are in India as despotic as the genius of their creed might be supposed to make them, and their history on every stage exhibits them.

Besides heathens and Mohammedans, there are Jews in India. The Beni-Israel constitute an interesting class. They are a remnant of the ten tribes carried away in the great and final captivity. They are, however, too inconsiderable in number or influence to require notice at any length in this place.

There are Christians of various oriental sects among the population of the peninsula. Most of these hold opinions obscured by superstition. There are Armenian, Copt, and Syrian Christians. The last-named are most numerous, and allege themselves to be disciples of St. Thomas the apostle.

There are many Roman Catholics among the natives, in the portions of the country where the Portuguese and French settled. The Jesuits of the sixteenth and seventeenth centuries put forth extraordinary efforts to make proselytes. Many of their modes of procedure were most praiseworthy; they studied the languages of the people with indefatigable industry, and exposed themselves fearlessly to the climate, and to every hardship necessary to their great task. Some of their proceedings cannot be too much censured. They pretended to be Brahmins of the highest caste, having in their own country enjoyed the religion of the Vedas. They accordingly assumed the dress and modes of living of the "Sunias," the most perfect order of the Brahmins in those days, and united with them in ceremonies which no enlightened and honest conscience could allow its possessor to participate. Where guile failed, force was resorted to, and the history of the inquisition at Goa is as horrible as that of Juggernaut at Orissa,—at all events, when we recollect that the cruel and sanguinary deeds done in connection with the former were in the name of the all-merciful Saviour. The native Roman Catholic population, except at Pondicherry, where they are under the instruction of enlightened French priests, is as degraded as that of the Mohammedans and heathens. The Portuguese erected many fine churches, the ruins of which alone remain. At Goa, Bassein, Chaul, and various other places, extensive ruins of this description exist. Dr. Taylor affirms that such remains at Bassein are comparable to those of Pompeii.

The early Protestant missionaries do not appear to have been very successful, but they refrained from all deceptive methods, such as the Jesuits adopted to make proselytes. The Dutch, however, although they avoided the affectation of sympathy with the Brahmins, which the Jesuits assumed, yet, like them, they resorted to persecution, but of a much milder form. Bribery, however, they practised in common with the Jesuits, refusing all civil offices, however unimportant, to natives, unless they submitted to baptism. Numbers complied, and made an ostensible profession of Christianity for the advantages which they derived, but fell away as soon as these temporal benefits were withdrawn. A writer, who imparts his own religious prejudices into his relation of the missionary history of India, remarks with an air of triumph—"The descendants of the Jesuit and Presbyterian converts have long since disappeared from the land, and are only remembered in musty ecclesiastical records." \* To whatever extent this may be true of the descendants of the proselytes made by the Dutch, it is not correct as to those made by the Jesuits, whose numbers are still considerable.

The first Protestant missionary was sent to India in 1705, under the auspices of the King of Denmark. He established himself at Tranquebar, then a Danish settlement, where he founded a church and school, and laboured with assiduity and zeal, which were attended with partial success. Schwartz, and other like-minded men, under the auspices of Denmark, preached the gospel in India, and promoted Christian education, with gradually-increasing advantage, during the first half of the eighteenth century. At the close of that period, Kiemander was employed by the Society for promoting Christian Knowledge. He established a school at Cuddapore, in the presidency of Madras, and laboured there for eight years, with some fruits attending his ministry; but found that, at every step, caste was the grand obstruction to the gospel. In 1758, he proceeded to Calcutta, and organised there more efficient means of conducting his enterprise. In 1770 he erected a church, and soon had several hundred native children, and some adults, in attendance. Towards the close of the century, William Carey, a native of Northamptonshire, a baptist minister, proceeded to Calcutta, where he attempted to preach the gospel and establish schools; but so fierce was the opposition of the East India Company to him, that he was obliged to take refuge in Serampore, under the protection of

\* Capper, p. 442.

Denmark—the government of that country was then more favourable than that of England to religious efforts for the enlightenment of the heathen, and Mr. Carey received protection, encouragement, and support. Mr. Carey being a man of most determined will, and believing that he was in the path of duty, persevered in his efforts to do good to the natives, and to conquer the opposition of the East India Company. His educational efforts at Serampore were very successful, and he was so upheld by the religious community in England, that the company became partly ashamed and partly afraid in connection with their hostility to missions. Mr. Carey became even an influential man at Calcutta, for the gifted Marquis of Wellesley was so sensible of his moral worth, knowledge of India, remarkable good sense, and extensive acquirements, that he appointed the invincible missionary to a professorship in the College of Fort William.

At this juncture, the East India Company supported the Hindoo idolatry by public grants of money, and in every conceivable way trimmed to the Brahmins. Even in the educational institutions of the company there seemed a greater desire to foster the religion of the Hindoos than of Christ: happily, such a spirit has passed away from that body, but it was long and obstinately fostered, and, at the period when the Serampore mission began its work, and for long after, remained in full force. In the year 1793, the renewal of the company's charter came before the Houses of Parliament, and a formidable opposition to the religious policy of that body was organised. Mr. Wilberforce, although bigotedly hostile to the repeal of the corporation and test acts, was a strenuous friend to the baptist missions, and to all evangelical efforts among the heathen. He succeeded in passing a series of resolutions, that missionaries and schoolmasters should be provided for the Christian instruction of the natives of India. The resolutions were, however, impracticable. They were not cordially supported by the religious public of England, nor by the "voluntary" missionary societies. All persons who had an extensive acquaintance with India, declared that such measures "went too fast and too far," and would, if practically attempted, excite opposition on the part of the natives of a formidable character, especially as the agents of Roman Catholic powers would not fail to represent the movement to the natives in the light of a forcible interference with their religion. These views, the want of unanimous support on the part of the friends of missions, and the remonstrances of the company, caused the government to

hesitate in adopting such a policy, and the resolutions remained in abeyance. It was generally believed that the government yielded to the influence of Mr. Wilberforce in the Commons, but never intended to act upon his views. It soon became known in India that the resolutions of Wilberforce were not to be carried out, and a renewed and fierce persecution against the Serampore mission was the result. Its tracts were called in and burnt by order of the governor in council, who also prohibited the printing of any books whatever in the Danish settlements by English subjects. The British Christian missionaries were not understood by the governor or council; and they might as well have sought to prohibit by law the blowing of the monsoons. The Serampore mission took no heed to the interdicts of the anti-gospel confederacy at Calcutta, and the few Christian ministers in that city pursued their labours with unabated zeal. The governor and council became enraged at this obstinacy, and prohibited all preaching to the natives, and the issuing of all books or tracts having a tendency to make proselytes to the Christian religion. The conduct of the government was more befitting a club of atheists, than a council of men professing to be Christians. The person then presiding over the councils of India was Lord Minto. He was not only the bitter enemy of the extension of the Christian religion by even the most fair, honourable, and politic means, but he was the patron of Hindoo "laws, literature, and religion." He was a bad politician, and a worse Christian. As devil-worship is a part of the religion of India, it is no exaggeration to say that the noble lord would have patronised the worship of the devil to promote his ill-conceived policy. The government at home was not, however, much more honest, earnest, or enlightened on religious subjects than his lordship: he, on the whole, very fairly represented them.

In 1799, the Serampore mission was reinforced by a fresh accession of missionaries; money, printing-presses, and various other instrumentality of usefulness were liberally sent to it from England, and the edicts of the governor-general and his council produced no more effect upon its plans and purposes than upon the waters of the Indian Ocean. The good work went on, and the moral influence of the friends of the missionaries in England became too powerful for the government. In 1813, the consent of parliament was obtained for ecclesiastical establishments according to the English and Scottish churches. In the reign of William III. promise had been made that chaplains should be provided, and

that they should be instructed in the languages of the people, in order to facilitate their usefulness. The government in 1813 was only returning to the principles espoused a century and a quarter before by the hero of the revolution.

The first bishop of the Church of England who was appointed in virtue of the new order of things was Dr. Middleton. At the close of 1814, he accepted *all India* as his diocese. On his arrival there he found fifteen chaplains in Bengal, twelve in the presidency of Madras, and five in that of Bombay. He immediately appointed an archdeacon for each presidency, and increased the number of clergymen in them all. He patronised the Society for promoting Christian Knowledge, and that for the Propagation of the Gospel. Under his auspices a mission college was founded in Calcutta. He died on the 8th of July, 1822, having laid the foundation for the modern episcopal church of British India.

It was not difficult to find a suitable successor to Dr. Middleton, although many at the time believed it impossible. Eminently qualified men abounded in England then, as now, for any enterprise; and provided there were impartiality in their selection, there could be no difficulty in obtaining such. The choice fell upon the amiable and gifted Heber, who arrived in Calcutta in October, 1823. In 1824 he proceeded thence on a tour of inspection through the upper provinces, returning by Bombay, Ceylon, and Madras. These journeys were of much importance to the religious interests of India, as information was obtained by which subsequent religious operations were guided. On April 2, 1826, while heated, this remarkable man took a cold bath, by which his life was suddenly terminated. His genius, piety, and usefulness will ever be cherished in the memory of his country and the church of God.

Heber was succeeded by Dr. Turner, who arrived at Calcutta in 1829, and died the year following. On the 7th of April, Dr. Daniel Wilson, rector of Islington, was appointed Bishop of Calcutta, and reached the sphere of his labours early in October following. He had been a man of great popularity and usefulness as a parochial minister, and the promise which was thus excited as to his activity and zeal in India was fulfilled; he laboured for many years, visiting nearly every part of India, and, by his example and wisdom, stimulating and directing the zeal, not only of the ministers of his own church, but of the various other evangelical communities, by all of whom he was respected and loved. If Dr. Wilson lays down his labours

from ill health, he will, it is alleged, be succeeded by his son, who has also held the rectory of Islington since his father's promotion to the bishopric of Calcutta.

When the East India Company's charter was altered in 1834, it was arranged that two additional bishops should be appointed, one for Madras and one for Bombay. Dr. Corrie, the archdeacon of Madras, was nominated to that bishopric, after nearly thirty years' residence in India. He held his newly-acquired honour scarcely a year, when he died, regretted by all the European inhabitants, not only of the presidency, but of India. Dr. Carr, the archdeacon of Bombay, was appointed to the new diocese in that presidency: he was installed in February, 1838, and resigned from ill health in 1851.

In the arrangements of 1818, it was agreed that two clergymen of the Church of Scotland should be appointed as chaplains in each presidency. This number has been since increased.

The renewal of the company's charter opened the way for all Christian missionaries in India, for the free circulation of the word of God, and of religious tracts and books. After forty years' experience, it has been proved beyond controversy that the fears of free discussion entertained by the government were groundless, and that good has been produced, in proportion as the efforts of the missionaries were unconnected with government in any form. As Professor Wilson has clearly shown, the natives have no unconquerable jealousy of the voluntary labours of missionaries; it is of the action of government in that way that they are invariably jealous and vigilant.

Missionaries new labour unimpeded by government in every part of India, and they have established educational institutions in which the young are trained in the knowledge of Christ. This is the more important, as in the schools and colleges instituted by government the mention of Christianity is prohibited. No book is allowed within them in which Christ is named. If any of the pupils become converts to Christianity they are dismissed.\* According to one authority, if any officer of a government college pen an article for a religious periodical, he is subjected to censure, perhaps to dismissal. It is important, however angry the protests of many zealous men, that the government should refuse to identify itself with proselytism; but if a native, whether in its colleges, serving in its army, or numbered among its civil servants, chooses to avow Christianity, it is unjust to lay him therefore

\* *Government Education in India*, by W. Knighton, A.M.

under disqualifications. While the censors of the East India Company are eager to fix upon it the consequences of any error in its regulations to secure the appearance and reality of impartiality to the natives, they omit to show the many instances in which, of late years, missionary societies have been favoured and aided by the company, even at the hazard of a charge of partiality from other quarters. This has been more particularly the case in connection with the missions of the Established Church: the aid afforded to the Church Missionary Society in their educational efforts among the Santals is an instance. Soon after the suppression of the Santal insurrection of 1855, the director of instruction in Bengal addressed a letter to the corresponding committee of the Church Missionary Society in Calcutta, stating that the government were willing to give liberal assistance for the establishment of schools among the Santals, if the society would undertake their establishment and management. The corresponding committee accepted the offer. After various communications respecting the proposed plan, the secretary to the government of India officially announced to the society, under date of November 28th, 1856, the principle upon which all such grants would be made; and the communication furnishes a complete refutation of the alleged hostility of the company to the religious education of the natives. What the company protests against is, even the semblance of proselytism in the government schools.

"The governor-general in council, viewing the proposed measure as a grant-in-aid to a missionary body for the secular education of an uncivilised tribe, considers it entirely in accordance with the views expressed in the honourable court's despatch of the 19th of July, 1854, and differing in degree only, not in kind, from the grants already made to individual missionaries for like purposes with the honourable court's full approbation and sanction. His lordship in council is of opinion that if the Church Missionary Society, or if any respectable person or body of persons, undertakes to establish good schools among the Santals, the government is bound to render very liberal assistance, in proportion to the extent to which the work may be carried, subject only to the inspection of the officers of the education department, and upon the condition that the government in no way interferes with the religious instruction given, and that the expense of such instruction is borne by those who impart it. His lordship in council accordingly sanctions the proposed scheme as a wise and perfectly legitimate

application of the principle of grants-in-aid, and authorises the lieutenant-governor to carry it out forthwith."

The efforts of several of the missionary societies to commit the company to a course which the natives would regard as one of official proselytism have been frequent. Such a course the people of England are not prepared to support. The company goes as far as public opinion in England would justify, as the above official letter shows. That the conduct of the company in this matter is appreciated by the religious community of India attached to the Church of England is evident from the charge delivered by the Bishop of Madras, September 29th, 1856:—"The government 'grants-in-aid' will be of great service to the cause of missions. When it is considered that there are little less than twenty thousand young people under religious instruction, and how much the societies are crippled for want of means in imparting a thoroughly good education to these young people, I think you will agree with me that it will indeed be a seasonable and happy help."\*

As soon as freedom of missionary effort was recognised, many societies sent forth labourers into the vast field. The following is a list of the principal associations for this purpose:—

The Society for the Propagation of the Gospel.  
 The Church Missionary Society.  
 The London Missionary Society.  
 The Baptist Missionary Society.  
 The General Baptist Missionary Society.  
 The Scotch Church Missionary Society.  
 The Free Church of Scotland Missionary Society.  
 The Wesleyan Missionary Society.  
 The American Missionary Society.  
 The German Missionary Society.

Dr. Cooke Taylor thus describes the characteristics of the labourers, and their labours:—"The chief characteristic of the missionaries is the love of maximising and belauding all their own efforts, in order to secure the advantages of their position. Yet their success as preachers is not great, for it is difficult to induce the natives to adopt the systems of men who have no principle in common with themselves. The natives stand aloof, or if they approach the European padre, it is to receive a present—a bribe—or some particle of instruction on points of which they were previously ignorant."

Very seldom has a more unjust verdict been pronounced than this upon any men honestly engaged in a good work, and it can only be reconciled with the integrity of Dr. Taylor by supposing that he had given very inadequate attention to the subject upon

\* *Church Missionary Record*, July, 1857.



which he thus so decidedly pronounced. That there have been agents of some of the societies who effected little in India, and who clung to their positions there because they would never have obtained an equally respectable ministerial position at home, is, unhappily, certain. That such men should be tempted to colour their reports to the home directories is natural. No one will deny that this has occurred many times during the labours of the last half-century. But that it should have occurred so seldom is surprising, and that it should at all occur hereafter, is next to impossible, from the number in the field, the mutual contact of the agents of different societies and sects, and the absolute certainty that the press of India would detect and expose misrepresentations of any kind. To describe as "the chief characteristic of the missionaries" a desire to belaud themselves or their labours—to distort or misstate them in any way—is as gross a slander as ever was written by one who attained the reputation of impartiality. Many missionaries in India have taken too desponding a view of things. It has actually been "the chief characteristic of the missionaries" sent there to minimise, not to "maximise"—adopting Dr. Taylor's own phraseology. A careful perusal of missionary letters and statements will prove this. The compilation of the home reports does not rest with the missionary, but with committees and secretaries in London; the missionary does not determine how few or how many of his own letters shall be given to the public, nor what extracts from any letter may be given or withheld. No doubt the peculiar constitution of the man, or his view of things on the whole, will influence a secretary in making these selections. He may deem it necessary to exclude the less hopeful views of his correspondent in the field of work, and in his own more sanguine temperament select the more buoyant anticipations of the faithful labourer for the perusal of the members of the society. But the charge would not be just as against societies any more than as against missionaries, that there existed a disposition to give a false colouring, for venal or other personal purposes, to the experiences gleaned in the scene of religious effort. A perusal of the reports of all the societies engaged in the noble cause will leave with any impartial man the conviction that the charge of Dr. Taylor, reiterated by so many others, is without foundation in fact.

The amount of effort put forth by the religious societies previous to the revolt is a subject of great interest, not only to the Christian Church, but to the political and commercial world, influenced as governments

and as commerce must ever be by the moral condition of the governed.

The fifty-seventh report of the Church Missionary Society for Africa and the East affords the following interesting statistics:—

#### BOMBAY AND WESTERN INDIA MISSION.\*

##### MISSION ESTABLISHMENT.

- 13 Ordained European Missionaries.
- 4 Ordained Native Missionaries.
- 2 European Catechists and Teachers.
- 1 European Female Teacher.
- 2 East-Indian Teachers.
- 5 Native Catechists and Readers.
- 26 Native Assistants and Teachers.

At Nasik there is a native Christian colony and an industrial institution. Several young natives of education have been converted, and are disposed to be useful to their fellow-countrymen.

#### SUMMARY OF THE BOMBAY AND WESTERN INDIA MISSION.

Stations . . . . .	6
Communicants . . . . .	78
Native Christians . . . . .	260
Schools, including the Robert-Money School . . . . .	28
Scholars . . . . .	1780

#### CALCUTTA AND NORTH INDIA MISSION.†

##### MISSION ESTABLISHMENT.

- 45 Ordained European Missionaries.
- 1 Ordained Native Missionary.
- 6 European Catechists and Teachers.
- 2 European Female Teachers.
- 5 East-Indian Catechists and Teachers.
- 83 Native Catechists.
- 66 Native Scripture-Readers.
- 307 Native Teachers and Schoolmasters.
- 26 Native Schoolmistresses.

The North India mission field occupies the greatest extent of country, and numbers the largest staff of European missionaries of any of the society's missions. The distance between its extreme stations is fifteen hundred miles; but by the wonderful facilities of modern intercommunication the whole district will soon be traversed in a few days, as a message is even now sent in a few minutes.

#### SUMMARY OF THE CALCUTTA AND NORTH INDIA MISSION.

Stations . . . . .	27
Communicants . . . . .	1119
Native Christians . . . . .	7409
Seminaries and Schools . . . . .	119
Seminarists and Scholars . . . . .	7027

#### \*MADRAS AND SOUTH INDIA MISSION.‡

##### MISSION ESTABLISHMENT.

- 83 Ordained European Missionaries.
- 3 Ordained East-Indian Missionaries.

\* European missionaries first arrived in 1820.  
† European missionaries first arrived in 1816.  
‡ European missionaries first arrived in 1814.



15	Ordained Native Missionaries.
8	European Catechists and Teachers.
2	European Printers and Agents.
2	European Female Teachers.
8	East-Indian Catechists and Teachers.
2	East-Indian Female Teachers.
70	Native Catechists.
171	Native Scripture-Readers.
874	Native Teachers and Schoolmasters.
106	Native Schoolmistresses.

The statistical tables of the South India mission at the close of the year 1856 exhibited a very gratifying result; while there was a steady increase in the number of the baptised converts, and in the number of communicants, there had also been a large accession of more than two thousand to the number of those who had renounced idolatry, and placed themselves under Christian instruction. The whole number of converts, baptised and unbaptised, had risen from 33,121 to 35,799. The communicants had increased from 5201 to 5344. In the number of school children there had been a small decrease, from 11,617 to 11,294, in consequence of the introduction of fees.

#### SUMMARY OF THE MADRAS AND SOUTH INDIA MISSION.

Stations	27
Communicants	5,344
Seminaries and Schools	451
Seminarists and Scholars	11,060
Natives under Christian instruction—	
Baptised	23,398
Unbaptised	12,401
	<hr/> 35,799

#### CEYLON MISSION.\*

##### MISSION ESTABLISHMENT.

9	Ordained European Missionaries.
2	Ordained Native Missionaries.
3	European Catechists and Teachers.
81	Native Catechists.
4	Native Scripture-Readers.
78	Native Teachers and Schoolmasters.
28	Native Schoolmistresses.

#### SUMMARY OF THE CEYLON MISSION.

Stations	7
Communicants	364
Schools, including Cotta Institution	87
Seminarists and Scholars	2959
Native Christians	2844

The London Missionary Society, chiefly sustained and served by congregationalists, was among the earliest in the path of missionary labour, and selected India as one of the fields of its benevolent enterprise. At present its efforts there may be statistically represented by the following statement:—

#### NORTHERN INDIA.

Churches	8
Communicants	200

\* European missionaries first arrived in 1816.

Juvenile Day and Boarding Schools, and other Educational Institutions	28
Scholars receiving Education in the Society's Seminaries	2211

#### PENINSULAR INDIA.

Churches	12
Communicants	551
Schools, &c.	95
Scholars	4118

#### TRAVANCORE.

Churches	7
Communicants	987
Schools	211
Scholars	7000

The missionaries are not quite so numerous as the churches, but ministers and native teachers, computed together, considerably exceed the members of such Christian assemblies. The society, by its constitution, cannot receive government support even for its educational agencies, but individual members of the government have been its liberal contributors. Mr. Colvin, late governor of the north-west provinces, was a supporter of the schools at Benares, and Lord Harris, the governor of Madras, presided at the last annual examination of the society's educational institution in the capital of that presidency.

The Wesleyan Missionary Society conducts important operations in India. According to its last annual report, it extensively employs native Christians as catechists, and even as ministers.

The Baptists, as previously shown, were the first British missionaries to devote attention to India. Smaller in numbers, and weaker in resources than the great bodies whose labours are shown in the foregoing tables, they do not employ so many agents as either of them; but their work has been most honourable; they bravely pioneered the way for others, and the names of Carey and Marshman (father-in-law of the gallant Havelock of Lucknow) will ever be held in honour as amongst the best benefactors of India.

The Scottish missionary societies are also inferior in resources to the great English societies; but Dr. Duff and other eminent men have gone forth from them, and rendered great service to the cause of Christian education.

The churches of the United States of America have been also zealous in efforts to extend the gospel in India. The Presbyterian board of foreign missions alone has thirty missionaries there, and several hundred native families are attached to their communion in the north-west provinces.

For a considerable number of years, versions of the Bible, and of portions of the Bible, in the various languages and dialects of India

have been in circulation, and lately, renewed and vigorous exertion has been put forth to secure correct translations by men eminent in their reputation for knowledge of these languages. The following is the society's report as to the auxiliaries in India, and the number of copies which each has distributed:—

Calcutta Bible Society, instituted 1811 .	919,350
Serampore Missionaries . . . . .	200,000
North India Bible Society, at Agra, instituted 1845 . . . . .	75,528
Madras Bible Society, instituted 1820 . .	1,038,996
Bombay Bible Society, instituted 1813 .	222,718
Colombo Bible Society, instituted 1812, with various Branches in Ceylon . .	42,605
Jaffna Bible Society . . . . .	113,115

The Religious Tract Society has sent gratuitously, or sold at reduced prices, copies of works in the various languages of India, which are supposed to be written on subjects most calculated to draw the attention of the natives to the great themes of the Christian religion. It is remarkable that all these societies work in the most complete harmony. British, Americans, and Germans, whatever their nationality; churchmen and dissenters, Episcopalians, Presbyterians, Congregationalists, Methodists, whatever their sect, are one in spirit for the great work of evangelising the heathen. That an extensive influence is being produced is obvious to all observers capable of forming an opinion. Many of the natives are beginning to inquire; and there are symptoms in the decay of old institutions, that the cumbrous fabrics of idolatry are beginning to give way. Christianity is operating among them in two ways; it exhibits its own glorious life amidst the decadence of antique idolatries, they grow old, and are stricken by the touch of ever-changing time, while Christianity puts forth the vitality and vigour of perennial youth; and while it is itself lifeful, and healthful as it is beautiful, it is gradually contributing to the decay of all the old superstitions that yet stand in ponderous and gloomy magnitude around it. The beautiful banyan-tree grows and thrives amidst ruins, the dilapidation of which it hastens; flourishing in its bloom above the time-smitten temple or pagoda, it strikes its roots beneath their foundations, and at last brings the proud trophies of past ages in rubbish around it. Such will be the history of Christianity in India. The idol-cars and temples will be shattered, and known only in the memory of the mischiefs they created, while the imperishable truth of God triumphs. It is the decree of God for India and for every land, "*Magna est veritas prevalebit.*"

#### LANGUAGES, LITERATURE, &c.

The languages of India are numerous, and in the hill countries, among the wild and but partially subdued tribes already noticed, those spoken are scarcely known to Europeans. There are no books extant in those tongues, nor are they even organised, their character and construction being as little known to intelligent Indians as to English.

The ancient language of India, at all events of the prevailing race, was Sanscrit, which, as all scholars are aware, is one of the most ancient in the world. It is probably as old as the date of the confusion of tongues at Babel. From the Sanscrit the Indo-European family of languages is mainly derived. The languages of southern India are not, however, derived from that stock. The Tamil is supposed to be the oldest of these. There are Sanscrit derivatives in them all, but not to a great extent. The great antiquity of the Sanscrit may be illustrated by the circumstance that the Hymns of the Rigveda are asserted by the great Sanscrit scholar, Professor Wilson, to have been written at least fifteen centuries prior to the Christian era, so they may be even as ancient as the writings of Moses. A more complete and comprehensive study of the languages of India and the neighbouring countries is a desideratum not only for the enrichment of philological learning, but as important to ethnological inquiry. One of the greatest of living philosophers has written:—"Languages compared together, and considered as objects of the natural history of the mind, and when separated into families according to the analogies existing in their internal structure, have become a rich source of historical knowledge; and this is probably one of the most brilliant results of modern study in the last sixty or seventy years. From the very fact of their being products of the intellectual force of mankind, they lead us, by means of the elements of their organism, into an obscure distance, unreached by traditionary records. The comparative study of languages shows us that races now separated by vast tracts of land are allied together, and have migrated from one common primitive seat; it indicates the course and direction of all migrations, and in tracing the leading epochs of development, recognises, by means of the more or less changed structure of the language, in the permanence of certain forms, or in the more or less advanced destruction of the formative system, *which race has retained most nearly the language common to all who had emigrated from the general seat of origin.*"\*

\* *Cosmos*: Otte's translation, vol. ii. p. 471.

Of the three distinct families into which the languages of the world are divided by philologists—the Semitic, the Japhetic, or Indo-European (called also Iranian and Arian), and the Hamitic—the Sanscrit is identified with the second. Most profound philologists concur in deriving these three families of languages from a common origin, which is supposed to be lost. The Chevalier Bunsen describes the Iranian “stock,” or family of languages, as having eight more or less extensive branches. The first and most ancient he considers to be the Celtic; the second, the Thracian or Illyrian; the third, the Armenian; the fourth, the Iranian or Arian; the fifth, the Greek and Roman; the sixth, the Sclavonic.

The class to which the most eminent languages of India and Persia belong is, according to the chevalier, only fourth on the list as to antiquity. His remarks on this subject are as interesting as appropriate. “The fourth formation we propose to call the Arian,\* or the Iranian, as presented in Iran proper. Here we must establish two great subdivisions: the one comprises the nations of Iran proper, or the Arian stock, the languages of Media and Persia. Its most primitive representative is the *Zend*. We designate by this name both the language of the most ancient cuneiform inscriptions (or Persian inscriptions in Assyrian characters) of the sixth and fifth century, B.C., and that of the ancient parts of the *Zend-Avesta*, or the sacred books of the Parsees, as explained by Burnouf and Lassen. We take the one as the latest specimen of the western dialect of the ancient Persian and Median (for the two nations had one tongue), in its evanescent state, as a dead language; the other as an ancient specimen of its eastern dialect, preserved for ages by tradition, and therefore not quite pure in its vocalism, but most complete in its system of forms. The younger representatives of the Persian language are the Pehlevi (the language of the Sassanians) and the Pazend, the mother of the present, or modern Persian tongue, which is represented in its purity by Ferdusi, about the year 1000 [of our era]. The Pushtu, or language of the Affghans, belongs to the same branch. The second subdivision embraces the Arian languages of India, represented by the Sanscrit and its daughters.”†

Dr. Max Müller considers the languages which are spoken by many of the nations around India as derived from the Chinese. He describes the Tartaric branch as having

spread in a northern, and the Bhotya in a southern direction: “the former spreading through Asia towards the European peninsula, and the seats of political civilisation; the latter tending toward the Indian peninsula, and encircling the native land of the Brahmanic Arians.” Upon this the Chevalier Bunsen observes:—“The study of the Tibetan or Bhotya language, and that of the Burmese, offers the nearest link between the Chinese and the more recent formations; but even a comparison of Sanscrit roots is indicated by our method. For it is the characteristics of the noblest languages and nations, that they preserve most of the ancient heirlooms of humanity, remodelling and universalising it at the same time with productive originality.”

The Sanscrit is exceedingly perfect, and, at the time of the invasion of Alexander the Great, was spoken by a large proportion of the people, certainly by all the superior classes. The names of places and objects, handed down by the Greeks, are all of Sanscrit origin. It is that in which the Brahminical books are written. Sir William Jones considered it the most finished of all the dead languages, more complete, copious, and refined than either Latin or Greek.

The Pali is the sacred language of the Buddhists. The Sanscrit and Pali have been frequently represented as bearing a relation to one another, similar to that which the Greek and Latin now do in Europe.

The chief languages of India derived from the Sanscrit are—“Bengâli, Assamese, Orissan, and Tîrhutîya, spoken in the eastern provinces; Nepâlese, Câshmîri, and Doguri, prevailing in the north; Punjabi, Multani, Sindi, Kutchi, Guzerati, and Kunkuna, found on the western side; Bikanera, Marwara, Jayapura, Udayapura, Haruli, Braja Bhaka, Malavi, Bundelakhândi, Maghada, and Mahratta, all spoken in the south.” In the central provinces the Hinduwee is the parent of a class of dialects, provincial and local, such as the Menwa and other dialects of Rajpootana; Mahratta is the vernacular in the whole of Candeleish, Aurungabad, and some remote districts into which it was introduced by the incursions of the Mahrattas. Hindustanee is the principal of the Hinduwee family of dialects, and it is spoken throughout the whole of Northern India, and generally by those even who use more frequently some provincial or local dialect. The languages in Southern India, not derived from the Sanscrit, are, as to their origin, subjects of keen discussion among philologists. It is contended by many who have given much attention to the philosophy of language, that they are not derivable from any existing

\* He uses the words Arian and Iranian both in a generic and specific sense.

† *Outlines of the Philosophy of Universal History applied to Language and Religion*, vol. ii. p. 6.

language. The Tamil is the vernacular in the Carnatic; the Teloogoo prevailing coastwise from Madras to Orissa; Kamata (or Canarese) extending from the basin of the upper Caverry to the Mangera arm of the Godavery; Tuluva on the Canara coast; and Malayalim along the coast from Canara to Cape Comorin, and is commonly called the Malabar tongue.

The Prakrit, which appears to have been the first corruption of the Sanscrit, is a dead language; there is a Prakrit literature as well as a Sanscrit, and it is popularly more read, but the Brahmins cultivate acquaintance more intimately with the parent language.

The literature of India is interesting. Beside the sacred books in the Sanscrit and Prakrit, there are poems of considerable value, sacred and heroic epics, and hymns to the deities. Concerning the poetry of the Hindoos, oriental scholars differ very much in their estimate: some praising them as rivaling the works of Homer; others describing them as ornate and tasteless, abounding in vapid thoughts and puerile repetitions. Some of the specimens translated into English deserve a higher reputation than Mr. Colebrooke and others are disposed to concede; nor are there wanting passages of exquisite beauty, written with rhetorical effect and artistic arrangement.

There are few translations of the choice works of Indian literature in the English language. The French, Germans, Italians, Russians, and even the modern Greeks, have translations of various productions of merit, originally written in the old tongue of India, of which there is no English translation. There are many scraps, and detached portions of these works, in various periodicals published in Calcutta and Bombay, but the government of India has done scarcely anything to promote in England a knowledge of Indian literature. The Honourable East India Company throws the blame of this neglect upon the royal government. The Board of Control, it is alleged, has systematically opposed all pecuniary outlay for such purposes. England is indebted to the enterprise of individuals for what she knows of Sanscrit literature, and to no one more than Professor Wilson.

There are two great epic poems in the Sanscrit which have obtained the praise of oriental scholars—the *Rama Yana* and the *Mahabharat*. Rama was son of the King of Oude, and possessed of extraordinary physical strength and audacious courage. His wife, Sita, was abducted by a sorcerer king, whose kingdom was the island of Ceylon. Rama, having formed an alliance with Hanu-

man, chief of the monkeys, made war upon the sorcerer; they constructed a bridge of a miraculous nature across the sea from the peninsula to Ceylon. Over this, the allied Hindoos and monkeys being joined by celestial spirits, proceeded, and attacked the sorcerer and his army of demons with complete success. Marvellous achievements were necessary to this triumph, and these are narrated with so much power in some places, and puerility in others, that it might be doubted whether it was not the work of various minds.

The drama is better known to the English literary public than other portions of Hindoo literature. The learned librarian of the India-House has translated several of the best specimens. The chief piece, *Sacoutala*, was translated by Sir William Jones. The number of the dramatic compositions known to us does not exceed sixty. Some of these are of very ancient date, and some are modern. It would appear that each play was performed but once—on occasion of some great festival—in the hall or court of a palace; the people, generally, probably from this cause, know nothing of this department of their literature, the most learned Brahmins being acquainted only with certain portions, which do not appear to have been remembered for their literary merit so much as from circumstantial reasons. There is no longer any taste for this description of literature among the Brahmins.

Almost all classes of the people are familiar with passages from the *Rama Yana*, which they seem never tired of repeating. This has been adduced as a proof of its great literary merits, but the fact arises mainly from the sympathy of the native mind with the superstitions, absurdities, and atrocities which are the subjects of the poem.

There are some good pastorals, and a few descriptive pieces that have peculiar merits; but generally the specimens of poetry which remain, and almost all of modern composition, are devoid of energy, imagination, or delicacy of taste.

It is observable that while the Hindoos have obtained a character in Europe for gentleness, or had prior to the late horrible revolt acquired such, the passages in their poetic works which are chiefly, if not exclusively, marked by energy, are those which give expression to revenge. It would be hardly possible to cull from any language more profound and eager utterances of vengeance than may be selected from the Hindoo poetry. In one of the dramas, *Rakshasa*, a Brahmin, is thus made to exult in the destruction of Nanda:—

"'Tis known to all the world  
 I vowed the death of Nanda, and I slew him;  
 The current of a vow will work its way,  
 And cannot be resisted. What is done  
 Is spread abroad, and I no more have power  
 To stop the tale. Why should I? Be it known  
 The fires of my wrath alone expire,  
 Like the fierce conflagration of a forest,  
 From lack of fuel, not of weariness.  
 The flames of my just anger have consumed  
 The branching ornaments of Nanda's stem,  
 Abandoned by the frightened priests and people,  
 They have enveloped in a shower of ashes  
 The blighted tree of his ambitious councils;  
 And they have overcast with sorrow's clouds  
 The smiling heaven of those moon-like looks,  
 That shed the light of love upon my foes."

The spirit of vengeance which fires every sentiment, suggests every image, and entwines itself in every graceful and delicate turn of expression, in this elegant and poetical passage, generally pervades the productions of Hindoo authors of any ability.

The efforts of the government to promote the education of the native youth of India have been referred to when describing its religious condition. It is more than a hundred years since the first attempt was made, by voluntary Christian benevolence, for the education of indigent *Christian* children in India. Out of this effort arose the free school of Calcutta. In 1781 Mr. Hastings founded the Mohammedan college of Calcutta. In 1795 a Sanscrit college was founded at Benares, by an act of the imperial parliament. The educational efforts of the Baptist missionaries were pursued steadily at Serampore during the latter part of the last century, and the foundation was laid for subsequent and more efficient efforts of the same kind. In 1821 the Hindoo college of Calcutta was established. Government grants and individual benevolence contributed to make this an institution worthy of the object. A few wealthy natives took an interest in the undertaking, and one of some celebrity, Ram-mohun Roy, became its benefactor. In 1830 the Rev. Dr. Duff, a missionary, opened a school or college for the instruction of the natives, under the auspices of the General Assembly of the Church of Scotland. This institution professed to give instruction on Christian principles, which was not permitted in the government college. The friends of each censured the other, but both were right in the courses respectively adopted. The government acted wisely in abstaining from all interference in religious matters, thereby not only avoiding the jealousy of the natives, but the mutual jealousies of different Christian denominations. Dr. Duff, as the representative of a particular religious community, and his mission to India being essentially of a

religious character, acted wisely in basing the education imparted upon the Gospel. The government at Calcutta soon after organised a general committee of public instruction, which did not work so well as was expected. In 1832 "the council of education" was appointed, instead of the previous committee of instruction. The persons composing the council were civil officers of high rank, the judge of the supreme court, two natives, and a paid secretary; the secretary, being the officer of the government, really administering the department of education, the council being merely nominal. The duties imposed upon this officer, who was a professor in the Hindoo college, physician to the fever hospital, government book agent, inspector of schools, &c. &c., were so numerous, as to throw around his office an air of the ludicrous. The impression naturally left upon an impartial observer was, that the government never seriously intended a man with such a multitude of appointments to do anything; in fact, the secretary of the council appeared to be a sort of autocrat, from whose decisions there was no appeal. The result was what might be expected, very considerable dissatisfaction among the professors of the college and the public generally. In 1835 Lord William Bentinck inaugurated a new educational policy—that of encouraging the English language, and education mainly, if not exclusively, through its medium. This has influenced the character of the instruction communicated in the government colleges, so as to revolutionise the whole system. The natives do not favour the plan; they cling to their vernacular languages, or are ambitious of becoming Sanscrit scholars, and more conversant with the literature of that language. Many are, however, desirous of learning English, as opening a way to their political advancement. In 1836 the Mohammedan college of Hadji Mohammed Moxin was made available for general instruction. It is delightfully situated on a bank of the Ganges, thirty miles from Calcutta, and in the midst of a considerable population. The system is the same as in the chief colleges at Calcutta and Benares. About the same time the college at Dacca was established. Since then, at Kishnagur, Agra, and Delhi, other institutions of a similar nature have been founded. Schools have also been opened there by government, but in many cases too much prominence has been given to the English language. There are nearly two hundred government educational institutions in the Bengal presidency, and the north-west provinces connected with it. The amount of money expended upon them is not far short of £100,000 annually. This includes

the medical college of Calcutta, which is the best managed and most successful in the presidency, perhaps in India.

The educational efforts of the government in the Bombay presidency are considerable, as compared with the other presidencies and the proportion of population. The Elphinstone Institution, comprising a college and high and low school; the Grant Medical College; and the Poonah Sanscrit College,—are all highly respectable, and professors of eminent reputation are employed in them. The district and village vernacular schools are about two hundred and fifty in number. About £20,000 per annum is spent for educational purposes in the Bombay presidency.

Madras is less provided with means of superior instruction than the sister presidencies, so far as government is concerned. The University High School in the city of Madras, is the only institution where education in the English tongue is afforded. There are but few vernacular schools in the presidency, and scarcely £6000 a year is expended for educational purposes. It is, however, a pleasing fact, that where the government has done least, voluntary effort has done most. If in Madras only a few thousand pupils receive instruction under the patronage of the state, the voluntary religious and educational societies have established one thousand schools, and are educating one hundred thousand children. Bombay has rather less than one hundred voluntary schools, in which there are about six thousand five hundred scholars, not quite half the number to which the government affords instruction in that presidency. Bengal has not many more voluntary schools than Bombay, but they are better attended, the proportion being about three to one. Besides these general schools, there are boarding schools for the orphans of native Christians, especially recent converts, who endure much persecution if of the higher castes.

The education in all these schools is confined to boys. The nature of the institutions, and the habits of the people, confine the attendance upon them to male children and youths. The prejudice against female education is very strong in the native mind. Woman is held in contempt throughout India, as in all other heathen countries. In this contemptuous feeling woman herself is acquiescent. The voluntary societies have instituted nearly four hundred schools throughout India for female children, exclusive of about one hundred boarding schools. The females in the orphan schools have been generally either the daughters of converts, or children saved from famine, or from the destruction to

which female infants are subjected in various parts of India. These humane exertions for the female population have been chiefly made in Southern India, within the presidency of Madras. Few efforts have as yet been made to impart religious or other intelligence to the adult female population: the difficulties in the way, arising from oriental jealousy and prejudice, are great, yet not altogether insurmountable.

The system of education adopted in the government schools is obsolete, and the progress made by the scholars not very encouraging. Many of the teachers are natives, and few appear to take to their work heartily. The same may be said of the native professors in the higher schools. Impartial observers have described them as listless, and exercising but small beneficial influence.

Since the introduction of the government colleges and high schools, many of the natives educated in them have become infidels. It would not be very difficult to make a Jain a deist, or a Buddhist an atheist; the Brahmin is not so ready a convert to any form of infidelity. The education of the more respectable natives in European knowledge has hitherto not improved them much in any way, except the acquisition of English, French, and a smattering of science. Their vanity and assumption of learning would be incredible, if not so well attested. The merest nonsense is published, by "Young Bengal" especially, as if the creations of unrivalled genius. In a much less degree a similar effect is observed upon the pupils of the schools, not one in twenty of whom make any acquisitions of a solid kind. In the voluntary schools there is this advantage, that the elements of the Christian religion are communicated, however little may be received of whatever else is taught.

It is a remarkable fact, that few native youths educated in the government colleges remain loyal to the government. As all literature of a religious complexion is necessarily prohibited by the authorities, the young men find no access to such; but infidel books of the worst character are obtained, as the libraries are not regulated with sufficient stringency in this respect. "Young India," as they leave their Alma Mater,—great English and French scholars in their own esteem,—are generally concealed infidels and open rebels. At the various associations of which they are members, subjects of discussion are constantly selected for the purpose of displaying the indignation which they profess to feel that foreigners should govern their country. The speeches made on these occasions betray the most inflated self-conceit, gross ignorance of

moral and political philosophy, and a spirit and principle thoroughly adverse to British rule. The following graphic sketch by an eye-witness will enlighten our readers as to some of the causes which operate in rendering of little value the school and college system of India:—

“On any ordinary day the visitor will see, on a table in the midst of a small room, one of the ‘professors’ sitting in oriental fashion, after the manner of tailors; his head is bare, his shoulders are bare; the day is hot, and the roll of muslin which envelops his body out of doors has been removed; the ample rotundity of the stomach heaves regularly above the muslin folds which encircle the loins and thighs. The shaven crown of the worthy ‘professor,’ and his broad quivering back, glow with the heat; whilst a disciple, standing behind him, plies the fan vigorously to and fro, and produces a current of wind that keeps the huge mass partially cool. Around the table are squatted numbers of dirty-looking youths, carefully enveloped in their muslin dresses, as prescribed by the rules, and droning, one by one, over a manuscript page, which is handed from one to another in succession. The majority are dozing, and well they may, for it is sleepy work—the same verses nasally intoned by one after another with unvarying monotony, and doubtless with similar errors. The ‘professor’ seldom speaks, for he too is dozing heavily on the table, anxiously awaiting the bell that is to release him to liberty and dinner. The same scene is being repeated in other similar rooms, where other ‘professors’ are similarly dozing and teaching, and other youths similarly shut up from the light of God’s sun, which shines without; and of his spirit, which should shine within them.”

The newspapers and other periodicals printed in the native languages are conducted in a manner in perfect keeping with the state of “Young India,” as above described. Furious and bitter attacks upon the government are circulated through such media all over the land. These seldom possess satire, for which the native mind does not seem to have relish or capacity; indeed, so little are the people generally capable of comprehending it, that the keenest satire upon their own gods and superstitions are listened to with imperturbable gravity, and treated as if serious argumentations. The false statements, appeals to the pride of race, and to the superstitious feeling of the people,—with which the infidel writers themselves had no sympathy,—which have appeared in the vernacular press, did much to sow suspicion in the minds of the soldiery, and to inflame the passions and ambition of

the native princes, preparing both for the revolt which has recently poured such a torrent of disorder and havoc over the country. Whatever administrative alterations may be effected in India resulting from that event, a radical change in the system of education ought to be among the most prominent.

Happily, there is a new native literature now springing up, which, although it may not as yet have had time to work much good, is, like leaven, silently and gradually operating in the mass. The Religious Tract Society has issued various works, prepared by persons well acquainted with the people, and these, distributed in most of the languages spoken in the country, are beginning to be objects of curiosity. The Roman character is now adopted in printing these works, and persons of great authority in such matters maintain that much facility to the extension of knowledge will result from the plan. The experiment has, however, yet to be tried; the benefit expected is doubtful.

The British and Foreign Bible Society, like the Tract Society, is diffusing knowledge through the medium of the vernacular languages, making the sacred Scriptures a standard book in every tongue. Dr. Yates’ version of the Bengalee Bible, with Mr. Wenger’s revisions, and a carefully revised Hindui version, are now being actively circulated in Bengal. Last May the printing of 20,000 copies of the Gospel, in the Hindui-Kaithi, was commenced under the superintendence of the Rev. A. Sternberg of Mozufferpore. The Hindui-Nagri Old Testament has been completed and issued at Allahabad, by the Rev. J. Owen, of the American Presbyterian Mission, under the auspices of the Agra Bible Society. The Old Testament, in Pwo-Karem, is in progress. It is being conducted by the American missionaries in Pegu; a grant of £500 to the object has been voted by the London Society. Whatever be the character of the education given in the existing schools, the people are being taught to read, and can therefore use the books circulated. In view of this fact the North India Bible Society issued, a few months ago, the following remarkable and spirited address:—“Education is making considerable advance. The people are becoming better able to read our books, and we hope more interested in searching into our religion. The country is also rapidly filling up with missionaries, who are the main instruments in spreading our books among the people. The past year has given us considerable accessions, and we have now within what may be called the bounds of our society, about 100 missionaries of various

denominations, most of whom will look to this society for their supplies. It is also gratifying to be able to state, that there are scattered over the country an apparently increasing number of laymen, who are desirous of distributing the Bible, and who are frequently making demands upon our stock. The field of our operations also, though already of vast extent, is continually widening. During the past year, Oude has given to us three millions of immortal souls, and the course of events shows that it cannot be long before the gates of Afghanistan will be thrown open for the entrance of the Gospel."

The district in which this society operates is immense, reaching from the undefined limit in the east, where the Bengalee language meets the Hindoo, stretching thence across the centre of India to the Marathai speaking tribes, and thence including Rajpootana to the northern bounds of India, comprising a population of not less than sixty millions.

Mr. Hoerule has just finished the revision of the Urdu New Testament, in the Arabic character. An edition of the New Testament in the same language, in the Roman character, published in 1845, has been revised by Messrs. Mather, Smith, and Leupolt, the original translators. The Bombay auxiliary Bible Society has just issued a complete edition (5000 copies) of the Scriptures in the Marathai. Of the Gujurati New Testament they have lately issued 6000 copies, and since then 5000 copies of the whole Bible in that dialect.

A gratifying exemplification of the way in which the progress of education, and the circulation of books of a useful character, act upon one another, has occurred in connection with the labours of the friends of education and Bible distribution in Ceylon. During the years 1856-7, the issues of the Singhalese and Indo-Portuguese Scriptures amounted to 3342. A person writing from Colombo, says:—"Much attention is paid to the native educational establishments, and it is the wish of the committee that all the schools should be furnished with the entire New Testament. The Central School commission has purchased 500 copies of the Gospel of St. Luke and the Acts of the Apostles, recently printed for the use of the government vernacular schools." In Ceylon it is not so necessary for the government to avoid the charge of interfering with the religion of the people. The prevailing superstition being that of Buddha, there does not exist the same popular jealousy of government propagandism. The labours of these voluntary associations in Ceylon have so impressed the present governor, that he has become the patron of the auxiliary Bible

Society. Sir George Grey has ordered the remission of duty on paper, and other material sent out for the auxiliaries' use. The local committee, encouraged by these tokens of appreciation and support, recently passed a resolution to present as a gift from the society a Bible, in the vernacular, to every newly-married couple among the native Christians.

The countries around India proper are receiving similar benefits from the operation of educational and book societies. An edition of 5000 copies of the Gospel according to St. Luke has been completed in Punjabee, and an edition equally large of the Gospel of Matthew is issuing in the same dialect.

The Persian language being understood by many in the north-west provinces as well as in Persia, the Bible in that language is distributed in those countries as opportunity allows. The Gospel of Matthew has been translated into Thibetian. Types have been prepared at Secundra, and the interesting country of Thibet will be penetrated by adventurous men, desirous to circulate the word of God in its remote regions. The Rev. Mr. Clarke, of Peshawur, has translated into Pushtoo the Gospel of St. John, and the society has ordered two thousand copies in lithograph. A committee of gentlemen acquainted with the language has been formed at Peshawur, for the purpose of preparing translations of other portions of the Bible.

Both the Bible and Tract Societies have extended their operations to Assam, Tenasserim, and Pegu, where, from various circumstances, the people are likely to welcome books. In the Tenasserim provinces the *poonjies* (a *poonjie* is a sort of priest and schoolmaster) teach the people reading, writing, and arithmetic for the payment of a little labour in the rice-field. Nearly every village has its *kioung*, or school. The government has established schools of a superior character, and the missionaries, especially the American, have supplemented them, and teach the Christian Scriptures. The American Baptists have opened eight boarding and day-schools at Moulmein, with an average attendance of five hundred scholars. In the other provinces eighteen similar schools have been established, and a very considerable number of rudimental schools taught by natives. Throughout the interesting territory of Pegu the Baptist American Mission is labouring, not only to preach the Gospel to the people, but to elevate them by education. Native preachers and teachers are employed with success, and a new vernacular literature is being rapidly supplied.

The British press in India is acquiring rapidly



increasing influence. If the measure of Lord Canning, in restricting the liberty of the press during the late revolt, were a necessary policy, it proves that the English language must have made great progress among the natives. Not many years ago it would have been of no consequence whatever to the government what the English press in India published, so far as any influence it might exercise upon the natives might be taken into consideration. If, however, as many allege, the real object was to stifle discussion as to the acts of the government, it proves that the English press is no longer the subservient tool of any Indian administration, as it was wont to be considered, but that its independence and power are felt at government house. It is likely that both the motives glanced at operated with the governor-general and council; it is no longer a matter of indifference to them either as regards the public opinion of Europeans in India, or that of the natives, what the Anglo-Indian press contains in its columns.

There are now many papers in India of large circulation, guided by great talent, and maintaining high principles; such as the *Calcutta Englishman*, *Friend of India*, *Indian Charter*, *Bombay Times*, *Bombay Gazette*, *Madras Spectator*, the *Mofussilite of Meerut*, &c. The following estimate of the press of India by a gentleman who had himself been editor of the *Ceylon Examiner*, is, it may be hoped, to be received with favourable qualifications, as the language employed is severe:—"If the press of India cannot be said to rank either in talent or tone with that of the parent country, it must be confessed by impartial witnesses that it is as good as it can afford to be; and looking at all the circumstances of the case, as good and as moral as could be expected. If it is not quite so intellectual, nor nearly so high-minded, nor yet so independent, as journalism in England, let the Anglo-Indian public ask who they have to thank but themselves. The Indian press

is as worthy a reflex of the state of society in that part of the world, as is the condition of English society mirrored in the journals of this country. The *Times* or *Daily News*, published in the presidencies, would be as much out of place as would the *Quarterly* among the Esquimaux. Papers are not usually established for any higher motive than profit; and in such a question of pounds, shillings, and pence, no man having any knowledge of India would attempt to print such a paper as the London *Examiner* or *Spectator*, even had he the ability at his command to enable him to do so. Editors in India know their readers pretty well; they generally understand the sort of writing which is acceptable to them, and minister accordingly. One of the most successful journals throughout India is the *Mofussilite*, a bi-weekly journal, published at Meerut, in Bengal. It was established some dozen years since, and, by a judicious catering to the reading wants of the community, it has reached the highest position amongst Indian papers, both as regards circulation and income. Few topics escape its notice, yet these are all handled in such a light and pleasant manner, that even the most uninteresting matters rivet the attention of the Anglo-Indian, whilst in England its columns would possibly be voted 'frivolous.'

In this chapter considerable space has been occupied with the religion, languages, and literature of India; no subject connected with its vast population could deserve more attention. The state of religion and education in any country forms the bases for legislation and government. Even commerce must keep in view the principles, conscience, and intelligence of a people whose shores are sought in the friendly and profitable exchanges of trade; certainly, at the present juncture, no theme connected with India could more earnestly require the attention of the British people than that which has occupied this chapter.

### CHAPTER III.

#### PROVINCES—CHIEF CITIES.

BEFORE describing the state of the arts, the antiquities and customs, the commerce and government of the country, it is proper that some notice should be taken of its different tracts, and of its chief cities. In the general view given of India in the first chapter a description of its leading natural divisions, as

separated by mountain or river, was necessary, and this was conducted to a sufficient extent to render a very particular account of the provinces and districts undesirable.

Bengal is the chief presidency. It is divided into three provinces—the lower, central, and upper, or western. The climate

and natural productions vary with the latitude, soil, and local peculiarities. The whole presidency lies between longitude  $74^{\circ}$  and  $96^{\circ}$  east, and latitude  $16^{\circ}$  and  $31^{\circ}$  north. The three provinces comprise as the chief divisions and districts Calcutta, Patna, Moorshedabad, Dacca, Benares, Bareilly, Assam, &c.

The general appearance of the lower province is flat and uniform. Sameness and richness characterise the face of the country. There are elevated tracts, but they are only exceptions to the general level aspect. The inundations which take place in the districts watered by the Ganges show the general descent. Hamilton derives the name Bengal from the fact that the tract of annual inundation was anciently called *Beng*, and the upper parts, which were not liable to inundation, was called *Barendra*. The presidency, from its western boundary to the sea, is watered by the Ganges, and is intersected in every direction by navigable rivers, the courses of which frequently change, in consequence of the loose nature of the soil—for if any new obstacle or large accumulation of deposit create an obstruction, the river easily forces for itself a new channel. This has been a cause of difficulty to geographical and topographical explorers, especially as the natives continue to give to the neglected channel the old name, and as long as any water remains they perform their religious ablutions in what they deem the sacred flood. These changes are attended by loss, the neighbourhood of the new courses being frequently flooded to a great extent from the shallowness of the bed through which the current rolls; and the old courses becoming marshes, spread disease, as well as leave the country around without irrigation.

The banks of the rivers, especially of the Ganges, notwithstanding the flatness of the country, exhibit considerable variety of appearance. Sometimes the current, sapping away the soft earth, the banks appear precipitous; but it is dangerous to approach them, as they frequently give way. At other parts the river washes into the land, forming deep bays, and giving a picturesque aspect to the neighbourhood. The lesser rivers of Bengal have a more winding course than the larger, and where the banks are narrowest, the current is more winding, lying along the level country like a beautiful serpent basking in the Indian sun. By this more devious flow a large extent of country is irrigated. The Ganges appears to have the least circuitous course of any of the rivers, yet, within one hundred miles it increases by its windings the distance one-fourth. That part of the river which lies in a line from

Gangautic, where it flows in a small stream from the Himalayas, to Saugor Island, below Calcutta, is particularly sacred. The Hoogly river is, therefore, in the native esteem, the true Ganges; and the great branch which runs eastward to join the Brahmapootra, is by them called Puddah (Padma), or Padma-watti, and is not worshipped, although it is, in Hindoo imagination, invested with some sacredness. Wherever the Ganges runs from the south to the north, contrary to its ordinary direction, it is considered more holy than generally in other parts of its current, and is called Uttarbahini. But the most sacred spots to the worshippers of the "Ganga," are those where other rivers form a junction with it; thus, Allahabad, where the Ganges and Jumna unite, has a pre-eminent sanctity, and is called, by way of distinction, Prayag. At Hurdwar, where the river escapes from the mountains, and at Saugor Island, at the mouth of the Hoogly, it is also the object of especial adoration. In the Hindoo mythology the Ganges is described as the daughter of the great mountain Himavata; she is called Ganga on account of her flowing through *Gang*, the earth. She receives various other designations, some of which are nearly as popular, and all of mythical derivation. The Brahmapootra contributes to the irrigation of Bengal; it derives its name also from a myth, as it signifies the son of Brahma; but some Hindoo mythologists trace its derivation in a different manner, which illustrates the impurity of the Hindoo imagination under the influence of idolatry.

The great river surface in Bengal, and the low-lying, marshy coast, cause fogs and penetrating dews in the cold weather, which are unfavourable to health. Some persons, however, maintain that they are rather conducive to salubrity, being not more than sufficient to supply moisture equivalent to the daily exhaustion by the sun.

The staple productions of Bengal are sugar, tobacco, silk, cotton, indigo, and rice. The different species of the last-named are almost beyond enumeration, so varied are the influence of soil, season, and mode of cultivation. The poppy is also produced in the upper portions of the presidency. Bengal is not considered so favourable to orchard produce as other portions of India, yet the natives are fond of this cultivation, and regard with reverence trees planted by their fathers. Orchards of mango-trees diversify the aspect of the country everywhere throughout the presidency. In Bahar the palm and the date are abundant. The cocoa-nut, so useful and refreshing to the Bengalees, grows in the southern portions of the territory. In

the central districts plantations of areca are common. The northern parts nurture the *bassia*, which is very useful; its inflated corols are nutritious, and yield an excellent spirit on distillation; the oil expressed from its seeds is used as a substitute for butter. Clumps of bamboos, which are useful for building and profitable for sale, are noticeable by the traveller in many directions. In a single year the bamboo grows to its height; in the second year its wood acquires the requisite hardness. "It is probable," observes an old writer, "that a single acre of bamboos is more profitable than ten of any other tree."

English vegetables do not grow in Bengal so luxuriantly as in England, and are noticed by English persons on their arrival for their insipidity. The potato, at least some species of it, thrives better than most other foreign vegetables.

Cattle are a considerable portion of the peasant's wealth. The buffalo, which is grazed at a very small expense, is a valuable animal, on account of its milk. As the flesh of kine is not available for food, in consequence of the religious prejudice against it, cattle are not so valuable as otherwise would be the case. Coarse blankets are made from the wool of the sheep, which is not valued in the market as an article of commerce. The Bengalee sheep are small, four horned, and of a dark grey colour; their flesh is much prized by Europeans.

In the woods apes and monkeys abound, and in the evening the jackals, leaving their jungles, howl around the cities and villages. The monkey tribes enter the villages unmolested, bear away fruit, and do much mischief.

The population of Bengal has been already given on another page. The most recent computation to which the author has access, fixes it at seventy millions: this includes the population of the north-west provinces. Ever since the settlement of the English, the people have increased in numbers at a ratio before unknown. It met with some severe checks during that time. In 1770, it is alleged that one-fifth of the population perished by famine. In 1784, one in fifty persons fell a victim to a similar calamity. In 1787, an extraordinary inundation carried away a vast amount of property, and destroyed many lives in Eastern Bengal. In the following year, and consequent upon the disaster last named, there was a famine in the districts where it had prevailed. For nearly fifty years after that period, famine, or even scarcity, was unknown. Since then the rice harvest has been several times beneath its average, and there has been consequent suffering; but it

does not appear that any important check has been put by those seasons of distress to the increase of population.

The following computations of the population at different periods, made by competent authorities, will indicate the rate of progress, partly by natural increase, and partly by the annexation of new territory.

In 1772, the British provinces of Bengal, then consisting of Bengal and Bahar, were stated to contain twenty millions of inhabitants.\* In 1789, they were believed to contain twenty-four millions.† In 1793, including Benares, the people of the Bengal provinces were supposed to number twenty-seven millions.‡ In 1814, the result of several investigations by government, reports were published, which stated that the population amounted to thirty-nine millions.§ In 1820, more than forty millions were said to constitute the population.||

During the last thirty-five years, the ratio of natural increase has been greater than during any period of the English occupancy, and the annexation of territories has added many millions more; and now the population of Bengal exceeds that of the whole Russian empire, the Turkish empire, or the German federation.

There are many large and populous cities within this presidency, and a great number of small ones. The large villages are almost incredibly numerous, forming as it were chains of towns along the banks of the rivers, especially of the Ganges, as numerous and populous as are said to be observed along the banks of rivers in China. A writer, who knew Bengal nearly half a century since, thus described them:—"While passing them by the inland navigation, it is pleasing to view the cheerful bustle and crowded population by land and water; men, old women, birds, and beasts, all mixed and intimate, evincing a sense of security, and appearance of happiness, seen in no part of India beyond the company's territories." This picture, so well drawn for a remoter period, answers to what existed previous to the late military revolt, which entailed most disaster in those very districts.

It will promote the clearness of the narrative, and facilitate the memory of the reader, to notice the chief cities of old Bengal, before describing those which belong to provinces which, of late years, have been added to the presidency.

The chief city of India, the seat of the supreme government as well as of the presi-

\* Lord Clive. † Sir W. Jones. ‡ Mr. Colebrooke.

§ Dr. Francis Buchanan; Mr. Bayley.

|| Walter Hamilton.

dential government of Bengal, is Calcutta, one of the largest and most picturesque cities in the world, deserving the epithet applied to it in Europe and America—"the City of Palaces."

The rise and progress of the city of Calcutta have been very rapid. Previous to the English settlement it could scarcely be said to exist, except as a village.\* In 1717 it was a village belonging to the Nuddea district; the houses were in small clusters, scattered over a moderate extent of ground, and the inhabitants were the tillers of the surrounding country, and a few native traders or merchants. In the south of the Cheindsaul Ghaut a forest existed. Between it and Kidderpore there were two tolerably populous villages; their inhabitants were invited by the merchants at Calcutta to settle there. These merchants appear to have consisted chiefly of one family, named Seats, and to their enterprise the city is indebted for its first step to opulence. Where the forest and the two villages stood, Fort William, the British citadel, and the esplanade, now stand. Where now the most elegant houses of the English part of the suburbs are seen, there were then small villages of wretched houses, surrounded by pools of water. The ground between the straggling clusters of hovels was covered with jungle. A quarter of a century later it appears to have made fair progress; there were seventy English houses, the huts of the natives had increased, and several rich native merchants had good residences.† The town was then surrounded by a ditch, to protect it from the incursions of the Mahrattas. About a century ago, the ground on which the citadel now stands, and on which some of the best portions of the town are built, was dense jungle. The town was then divided into four districts—Dee Calcutta, Govindpore, Chutanutty, and Bazaar Calcutta, and contained 9451 houses, under the protection of the company, and 5267 houses, with portions of land, possessed by independent proprietors. On the land occupied by those houses there were smaller tenements, sub-let by the proprietors, which would extend the list of habitations to nearly fifty thousand. Writers, whose accounts were given soon after, estimate the number of inhabitants at four hundred thousand,‡ which appears to be in considerable excess of the fact, notwithstanding the great increase of population. Towards the close of the last century the power and population of the town were of much greater magnitude. According to government reports, the houses, shops, and other habita-

tions, not the property of the East India Company, were in number as follow:—

British subjects . . . . .	4,800
Armenians, Greeks, and Christians of other sects and nations . . . . .	3,290
Mohammedans . . . . .	14,700
Hindoos . . . . .	56,460
Chinese . . . . .	10
Total . . . . .	78,760

From the beginning of the present century the population and resources of the town have augmented. In 1802 the reports made to government represented the population as six hundred thousand, and the neighbouring country as so thickly populated, that a circle of twenty miles from government house would comprise two and a quarter millions of persons. Half a century since the extension of the superior parts of the city, and its increase in wealth, were remarkable. Calcutta had become the great capital of a great empire. Mr. Hamilton describes its condition at that time in the following general terms:—"The modern town of Calcutta extends along the east side of the river above six miles, but the breadth varies very much at different places. The esplanade, between the town and Fort William, leaves a grand opening, along the edge of which is placed the new government house, erected by the Marquis Wellesley, and continued on in a line with that edifice is a range of magnificent houses, ornamented with spacious verandahs. Chouringhee, formerly a collection of native huts, is now a district of palaces, extending for a considerable distance into the country. The architecture of the houses is Grecian, which does not appear the best adapted for the country or climate, as the pillars of the verandahs are too much elevated to keep out the sun during the morning and evening, yet at both these times, especially the latter, the heat is excessive within doors. In the rainy season this style of architecture causes other inconveniences. Perhaps a more confined style of building, Hindoo in its character, would be found of more practical comfort. The black town extends along the river to the north, and exhibits a remarkable contrast to the part inhabited by the Europeans. Persons who have only seen the latter have little conception of the remainder of the city; but those who have been there will bear witness to the wretched condition of at least six in eight parts of this externally magnificent city. The streets here are narrow, dirty, and unpaved; the houses of two stories are of brick, with flat terraced roofs, but the great majority are mud cottages, covered with small tiles, with side walls of mats, bamboos,

\* Hamilton.

† Orme.

‡ Holwell.

and other combustible materials, the whole, within and without, swarming with population. Fires, as may be inferred from the construction, are of frequent occurrence, but do not in the least affect the European quarter, which, from the mode of building, is completely incombustible. In this division the houses stand detached from each other in spaces inclosed by walls, the general approach being by a flight of steps under a large verandah; their whole appearance is uncommonly elegant and respectable."

The increase in the wealth and power of the great Indian capital advanced with the century. In 1810 the population was computed at a million by the chief judge,\* but he professed to include the environs in this enumeration, and as he did not make a very distinct report as to the principle upon which he added the population of various surrounding villages, the report must be held as a very loose return. About the same period General Kyd calculated the inhabitants of the city as not more than five hundred thousand, but admitted that the population of the suburbs was very numerous.

The present aspect of the city is magnificent; its population, wealth, the number and magnitude of its public buildings, the shipping in the river, the increase of commerce, the grandeur and luxury of rich natives, of Europeans, and of the government, throw an air of splendour over the place which fascinates all who come within its influence. The modern town of Calcutta is situated on the east side of the Hoogly, and extends along it about six miles. The approach by the river from the sea is exceedingly interesting, the Hoogly being one of the most picturesque of Indian rivers, and its most beautiful spots are in the vicinity of the great city, both on the side upon which the city is built, and on the opposite bank. The course of the river is somewhat devious, a distance of sixty miles by land being by the river's course nearly eighty. As upon the Ganges proper, the water in many places washes into the land, forming deep bays, and sometimes bold jutting promontories, which, clothed with oriental foliage to their summits, arrest the traveller's attention. The beauty of the trees which flourish in Bengal is seen to singular advantage along the Hoogly. The bamboo, with its long and graceful branches; the palm, of many species, towering aloft in its dignity; the peepul, finding space for its roots in the smallest crevices of rocks, or in the partially decayed walls of buildings, displays on high its light green foliage; the babool, with its golden balls and soft rich perfume; the beau-

\* Sir Henry Russell.

tiful magnolia, and various species of the acacia;—all find their suitable places, cast their shadows upon the sparkling river, and wave, as it were, their welcome to the adventurous voyager who has sought their native groves from far-off lands. If the traveller disembarks anywhere, and passes into the surrounding country, he will find it clothed in eternal verdure; for even while the sun of India pours its vertical rays upon the plains of Bengal, so well watered is it, that the verdure still retains its freshness. All persons passing on the river are much struck with the pleasant ghauts, or landing-places. These consist of many steps, especially where the banks are precipitous, and there is architectural taste displayed in their construction. The steps are wide, with fine balustrades. It is found convenient to build temples or pagodas near them, because the natives can glide along in their boats from considerable distances without much fatigue or trouble, when the sun pours his fierce and burning radiance on river, wood, and plain. The small Hindoo temples, called mhuts, are very commonly erected near these ghauts, in groups which are picturesque rather than the skilful grouping than from their individual form, which is beehive. The Mohammedans, as well as the heathen, have erected their temples by the ghauts of the Hoogly. Their beautiful domes and minarets may be seen glistening in the vivid Indian light through the feathery foliage of the palm and bamboo. Both Mohammedans and heathens take great pains to make the neighbourhood of these temple-crowned ghauts picturesque. The stairs to the water's edge are strewn with flowers of the richest perfumes and the brightest hues; the balustrades bear entwined garlands of the double-flowered Indian jessamine, and other graceful creeping plants which serve as pendants; and, floating along the shining river, these fair offerings to false gods, or wreaths in honour of the prophet of Islam, spread their odours, and adorn the current. Thus the banks of the Hoogly seem fairy land, and its stream fairy waters; the most glowing light, the sweetest perfumes, the most graceful forms of architecture and of the forest, the richest profusion of colour reflected from foliage, flowers, and blossoms of infinite variety, the river itself at intervals so covered with these last-named offspring of beauty, that one might suppose they drew their life from its bosom. Such is the scene by day, and as night approaches there is still beauty inexpressible, however changed its aspects. The setting sun throws upon the foliage and river the richest tints; the first shadows of night fall upon innumerable circles

of fireflies, which, with their golden and emerald light, play amid the trees, and flash along the margin of the waters; and the innumerable lamps, gleaming from temples, pagodas, and mosques through the thick trees and brushwood, give an air of enchantment to the night scenes of the Hoogly. Happy is he whose leisure admits of his working up or gliding down the Hoogly in the slow-sailing budgerow, for in few lands can scenery so soft, soothing, and calmly beautiful be found.

When the European visitor approaches Calcutta, it is not discerned for any considerable distance; hidden by the thickly clustering trees, the course of the river, and the level site, it is not seen from the river until it suddenly bursts upon the view in all its splendour. The *coup d'œil* is most impressive, and the excitement of the stranger is increased every moment as one object of interest and grandeur after another comes rapidly in more distinctness before him. The pleasant gardens which descend to the river from the mansions of the merchants and superior officials cannot fail to arrest attention, even in view of the noble public edifices. Much attention is paid to these gardens, which are decorated by the magnificent trees and flowers of India, and enriched by its exquisite fruits. The gardens are nearly all on the left bank of the river, for the right is occupied by the botanical gardens of the Honourable East India Company, which are perhaps the most interesting of their kind in the world. In these gardens exotics from the Cape of Good Hope, the Mauritius, China, Australia, the United States of America, and Europe, are carefully cultivated. There the palm, the bamboo, the peepul, and the banyan are to be seen of the loftiest height, and in all the spreading pomp of the Indian forest tree. There are some larger banyan trees in other parts of the peninsula, but one remarkable specimen may be seen in these gardens, several acres being covered by the overbranching shadow of this king of the oriental forest.

The ghauts at Calcutta are as elegant as they are convenient, and impress the stranger as he passes them, and when he lands, with the idea not only of the grandeur of the city, but of its good government.

The grand arsenal of Fort William is distant from the city about a quarter of a mile. This noble structure deserves special notice; it has an historic interest as well as a political importance. It has been generally regarded as stronger, and, as a fortress, more regular than any other in India. It is octagonal, five of the faces being regular; the other three next the river are not so. A military man

described it some years since in the following terms:—"As no approach by land is to be apprehended on this side, the river coming up to the glacis, it was merely necessary to guard against attack by water, by providing a great superiority of fire, which purpose has been attained by merely giving the citadel towards the water the form of a large salient angle, the faces of which enfilade the course of the river. From these faces the guns continue to play upon the objects until they approach very near to the city, when they would receive the fire of the batteries parallel to the river. This point is likewise defended by adjoining bastions, and a counterguard, which covers them. The five regular bastions are towards the land; the bastions have all very salient orillons, behind which are retired circular flanks, extremely spacious, and an inverse double flank at the height of the berme. This double flank would be an excellent defence, and would serve to retard the passages of the ditch, as from its form it cannot be enfiladed. The orillon preserves it from the effect of ricochet shot, and it is not to be seen from any parallel. The berme opposite to the curtain serves as a road to it, and contributes to the defence of the ditch like a *fausse-bray*. The ditch is dry, with a cunette in the middle, which receives the water of the river by means of two sluices, which are commanded by the fort. The counterscarp and covered way are excellent; every curtain is covered with a large half-moon, without flanks, bonnet, or redoubt, but the faces mount thirteen pieces of heavy artillery each, thus giving to the defence of these ravelins a fire of twenty-six guns. The demi-bastions which terminate the five regular fronts on each side are covered by a counterguard, of which the faces, like the half-moons, are pierced with thirteen embrasures. These counterguards are connected with two redoubts, constructed in the place of arms of the adjacent re-entering angles; the whole is faced and palisaded with care, kept in admirable condition, and capable of making a vigorous defence against any army, however formidable. The advanced works are executed on an extensive scale, and the angles of the half-moons, being extremely acute, project a great way, so as to be in view of each other beyond the flanked angle of the polygon, and capable of taking the trenches in the rear at an early period of the approach." The above description will in the main suit for the present condition of the fortress. Some alterations have been made of late years, more with a view to convenience than defence. It is the general opinion of military men that it has been planned on too extensive a scale to

answer its original intention, which was merely to serve in an extremity as a place of retreat. The number of men required to garrison it would be sufficient to keep the field against any enemy which India could furnish. Lord Clive, who designed it, is blamed for this; but Clive was not an educated soldier, he was rather one by intuition, and ought hardly to be held responsible for imperfections of military engineering. After the battle of Plassey it was natural for Clive to think that Calcutta might have to be defended, not merely against native, but European enemies, or both combined, and an army which could make head upon the plains against any native force, might not be strong enough to keep the field in the presence of native forces and European auxiliaries. Ten thousand men would be required to defend the place, and fifteen thousand can be garrisoned within it. Its cost to the company has been two millions sterling, a sum which is very far beyond its worth. The barracks are handsome, spacious, and well adapted for their purpose.

Between the fort and the town there is an extensive level space, called the esplanade. On the edge of this stands the government house, erected by the Marquis Wellesley. Continued on in a line with it is a range of fine mansions, with stuccoed fronts, and pleasant green verandahs. The government house is the most striking building in Calcutta; its appearance is much more imposing than Fort William, which has very little elevation. In the eyes of the natives, government house is of great importance, and the English residents of Calcutta are not a little proud of its splendour. It is a very extensive pile, and has four wings, one at each corner of the building, which contain the private apartments; the council-room, which occupies the north-east corner, is a splendid room, worthy of the building, and the purpose for which it is set apart. In the centre of the pile there are two rooms of very great magnificence: the lowest is paved with marble of a dark grey tint, and supported by Doric columns, *chunamed*, resembling marble; above this is the ball-room, floored with dark polished Indian wood, and supported by Ionic pillars. These rooms are lighted by superb cut glass lustres, and the ceilings are painted in a very superior style. Competent and severe critics allow that the decorations of these rooms are most tasteful. What scenes of ambition, blighted fortunes, baffled hopes, eager aspirations, unprincipled intrigue, fortunate policy, and humiliated greatness, have been witnessed within these gorgeous apartments! How often have dethroned princes passed

with unshod feet, the token of defeat and extorted homage, across those flags of marble and choice Indian floors! Short as is the time since that palace has been opened for the reception of the British rulers of India, events have transpired within it full of romantic interest, and replete with the fate of thrones and dynasties, and of the mightiest empire upon which the orient sun ever shone!

Government house does not stand alone in beauty. The custom house is a good building. Bishop's College is a Gothic structure of quadrangular form; on the north side is a tower, which is sixty-five feet high, and twenty-five feet deep. The town hall is spacious, and accommodates large public meetings, which frequently assemble there, not only for civic business, but to celebrate the anniversaries of religious, philanthropic, and scientific societies. Public dinners and balls are given in it also. The courts of justice are not only important, but impressive in their exterior effect. There are a jail, an hospital, a club-house for the Bengal Club, the adjutant-general's and quartermaster-general's offices, the Jesuits' college, Hindoo and Mohammedan colleges, and many other notable edifices, among the most remarkable of which are the Metcalfe Hall, the mint, and the medical college. The Metcalfe Hall is a building which may be justly called magnificent. It contains an extensive public library, and the library and museum of the Asiatic Society—a society planned by Sir W. Jones on his way out to India. It also affords accommodation to the Agricultural Society of Bengal. This noble building was raised in commemoration of Lord Metcalfe, whose administration of government in India was so renowned. The mint is a vast building—one of the largest piles of buildings in existence for civil administrative purposes. There the "circulating medium" of India receives its form and impress. There are few specimens of architectural skill and taste in Calcutta which equal the medical college, which is as useful as its outline is attractive.

Architectural taste is not confined to buildings for educational, governmental, or other secular purposes: Hindoo temples and mosques have their peculiarities of style, and all the religious sects of Christianity have their churches, many of which are of large size and superior structure. The grandest Christian edifice in the city is the English cathedral. It owes its existence to the zeal of Dr. Wilson, Bishop of Calcutta, and cost £50,000. Her majesty presented the communion service, which is superb. She also sanctioned the bestowal of the painting of the Crucifixion, by West and Forrest, originally

designed for St. George's Chapel, Windsor, by his majesty King George III. The Honourable East India Company showed a profuse liberality in this undertaking, granting the ground on which the building stands, appointing two chaplains, to be paid from its treasury, and bestowing nearly one-third of the whole expense of the erection. It is thus described by one who has seen it:—"The style of the architecture is the English Perpendicular Gothic, with a few variations, occasioned by the climate; it is, in fact, Indo, or Christian Gothic. The tower and spire are built after the model of the admired Norwich Cathedral, with improvements suggested by that of Canterbury. Most of the details of the ornaments, externally and internally, are taken from the finest specimens of York Minster. The building is constructed of a peculiar kind of brick, specially prepared for the purpose. It is dressed with Chunar stone, and well covered and ornamented inside and out with *chunam*, which takes a polish like marble."\*

The portion of Calcutta occupied by the native population lies along the river to the north. It is an extremely wretched place. Much as Europeans are accustomed to contrasts in their capitals between the quarters occupied by the rich and the poor, they can have no conception of the antithetical force of contrast in this respect presented by Calcutta. The streets are narrow—so narrow, that they are frequently only just broad enough for an elephant to pass through. They are as dirty as they are confined, and, being unpaved, are, at certain seasons, in a condition the most abominable, and sometimes, from the nuisances which abound, altogether impassable for Europeans. The better class of houses in "the native town" are built of brick, two stories high, with flat terraced roofs; these, however, bear a small proportion to the mud huts, with tiled roofs, the sides being sometimes of bamboos, often only consisting of mats. Such fragile and inflammable buildings often take fire, and fearful conflagrations spread through that part of the town; the European portion, in consequence of the site, composition, and style of the buildings, and their frequent isolation, escapes on these occasions. The sufferings of the natives are very great at such times; for although all the materials for building are plentiful, the people are extremely poor, and the division of labour occasioned by prejudices of various kinds makes all building expensive. If fires do not ravage the mansions of the Europeans, the white ant is as sure, if a slower enemy, and buildings often become

\* Stoequeler.

insecure by its devouring energy, the beams and other timbers being completely sapped when there is no exterior appearance of mischief.

The bazaars constitute one of the peculiarities of an oriental town, and Calcutta abounds in bazaars. There the native merchants, and vendors of all conceivable commodities, practise their ingenuity; and there the most crafty European Jews would find their match in the expert operations of dealings less ingenuous than ingenious. The bazaar affords a lounge to the European disposed to pass time there; and if acquainted with a fair number of the languages of India, he may hear, and participate in, a great deal of gossip quite beyond the conception of occidental imaginations, either as to subject or manner.

The country around Calcutta is, as before noticed, champaign, rich, verdant, but little varied, except by the grouping of the woods. The rice culture makes the country swampy in many parts. The river's banks, above as well as below the town, are pretty.

About twelve miles distant, at Dum Dum, are the artillery barracks, which are spacious, pleasantly situated, and an agreeable resort from Calcutta. At a distance of sixteen miles Barrackpore is situated, where a number of native regiments, mustering the strength of a division, have cantonments. This place is also much visited from Calcutta. There are villas, and commercial settlements for various purposes, scattered over the flat country for an equal distance, to which the European residents of Calcutta make occasional journeys; but Barrackpore is perhaps the pleasantest resort, and the most frequently selected. Being partly situated on the river, its site is picturesque; the way to it by land lies through a beautiful demesne of the governor-general. From the river the landing is made by a magnificent ghaut, and in sailing past the residence of the governor-general is visible through openings in the clumps of tall trees which crown the banks.

On the opposite side of the river is Serampore, the citadel of Christian missions in India. This place is very little resorted to from Calcutta, although to good taste more attractive than Barrackpore; but the residence of officers and their families at that station, and the frequent presence of the governor-general, give it an interest denied to its prim but pleasant neighbour on the other side of the river. The esplanade at Serampore is very fine; the buildings which range along it deserve all the appellations of commendation usually applied to them. There is no town in India where order, cleanliness, and good taste, prevail as in Serampore. This superior taste extends



to the boats which belong to it, and which glide so gracefully past the rougher craft of the English settlements. The morality and social order of this city of the Danes is in keeping with its exterior beauty and the glory of its architecture. Truly, our Scandinavian brothers who founded this elect of the cities of India, deserve all honour for the skill, enterprise, perception of the beautiful, and value for the true, which, in their material and spiritual labours, they proved themselves to possess. There are many natives of consequence residing at Serampore; they also live in some state, their habitations displaying much grandeur, although less elegant than those of Europeans. The native dwellings are constructed more with a view to seclusion; they can, however, be seen from the river, peeping through the trees in which they are embowered, as openings are left for glimpses of the sacred flood as it rolls its heavy current along.

Calcutta and its neighbourhood constitute a subject so large, that many chapters might be exhausted upon it. Under the heads of government, commerce, customs, and manners, it will be necessary again to refer to its importance, and to the influence of those who reside within its confines upon the destinies of India and of all the East. Far over the oriental lands which bound the dominions of the East India Company, Calcutta, its beauty, pomp, and power, are talked of. In the populous cities of China, in the mountains of Nepal and Thibet, among the Birmans, away to the west and north-west, to Teheran and Central Asia, to the shores of the Caspian, the Euxine, and the Bosphorus, men eagerly listen to fabulous tales of the grandeur, greatness, and resources of the government of India. Calcutta is associated in men's minds in all these wide-spread realms as a city of lavish splendour and exhaustless wealth.

One of the divisions of the province of Bengal is called the Sunderbunds. This is to the south of the presidency, and stretches one hundred and eighty miles along the sea-coast. It is a region of salt marshes and forests. The glance given of this district in the general description of India is sufficient for the purposes of this History. It is here only to necessary to state that all attempts to reduce this woody and marshy region to cultivation have been only partially successful. It still continues to be a wild and inhospitable region, only inhabited by a few fakeers, whose habitations are wretched, and whose lives are in constant peril. Woodcutters resort to the forest and jungle of this district, where they frequently perish in their

adventurous occupation, devoured by alligators or beasts of prey. Tigers, as noticed in another page, abound in this region; they attack the woodcutters and fakeers, often making a prey of them. Even when these unfortunate men navigate the channels of water which intersect this wild place in every direction, the tiger is so ferocious, that he will swim after the boats, and frequently succeeds in the destruction of those on board. The Ganges has eight mouths in this region, and all the rivers and channels that so drearily intersect it are filled by its waters. There are two large currents, one called the Sunderbund passage, and the other the Balliaughaut passage. The former takes an extensive circuit, passing through the widest and deepest of the minor streams, and finally empties itself into the Hoogly. The Balliaughaut opens into a shallow lake to the east of Calcutta. These rivers, or passages, as they are called, flow for two hundred miles through thick forest. So narrow in some places are the channels of the rivers, and so dense the forests, that the masts of the vessels touch the branches of the trees. At other places the channels expand into broad marshy lakes, which, notwithstanding the woods within view, are monotonous and dreary.

Saugor Island, which is about twenty miles long and five broad, is situated on the east side of the Hoogly River, about latitude  $21^{\circ} 40'$  north. It is a healthy station for the crews of ships, and formerly it had a higher reputation in this respect, when the upper part of the Hoogly was more subject to disease, arising from the rapid decomposition of vegetable matter on its banks. Various circumstances, natural and artificial, have contributed to the better sanitary condition of the part of the river near to Calcutta. This island is celebrated in India as a place of pilgrimage. Hindoos resort to it, because there the most sacred portion of the Ganges forms its junction with the sea. Here old persons, far advanced in life, and children, are offered to the river deity, and the barbarities of heathenism, and of the Hindoo form of it in particular, are exemplified. The few persons resident on the island at the beginning of this century worshipped a sage named Capila. The place seems to have had some importance in ancient Hindoo history, and remains of tanks and temples are still to be seen. The jungle and forest of the island were the cover of a peculiarly ferocious breed of the Bengal tiger. A company of Europeans and natives, under the direction of Dr. Dunlop, cleared and settled a large portion of the dry country, and drained the marshy lands.

The district of **BACKERGUNGJE** is marked on Wyld's large map as first in his list of civil stations in the Bengal presidency. It is situated to the north-east of the Sunderbunds. At the close of the sixteenth century a combined incursion of the Mughls and Portuguese, then settled at Ohittagong, laid the country waste, and it has never fully recovered from the effect of that predatory inroad. The country is, nevertheless, fertile, producing two rice crops. Wild beasts, and men whose habits would justify the designation of wild being applied to them, prowl about a considerable portion of this territory. The Dacoits, or river-pirates, have been of late years chased and punished severely, but are not exterminated. Half a century ago gangs of Dacoits committed every species of depredation, and perpetrated horrible cruelties, and the Bengal tiger roamed about, a formidable enemy to the peaceful settler. The population consists of Hindoos, Mohammedans, and Portuguese. The first, in proportion to the second, is as five to two. The Portuguese colonies are in the southern part, and the colonists are generally inferior, mentally and physically, to either Hindoos or Moham-medans. They are spare and feeble, and blacker than the native races, by whom they are much despised. This circumstance strikingly illustrates the power of a tropical climate to deteriorate Europeans in colour and physical capacity.

The district of **HOOGLY**, which takes its name from the Hoogly River, is not remarkable in any way, its principal characteristics being similar to those of Bengal generally. The city of Hoogly is, however, worthy of notice. It is situated on the west side of the river, twenty-six miles above Calcutta, latitude  $22^{\circ} 54'$  north, longitude  $88^{\circ} 28'$  east. During the reign of the Moguls this city was one of great importance. Several European powers had factories there, and the commerce was considerable. In 1632, about eight years before the English settled there, and when the Portuguese were in possession of it, a Mogul army besieged and sacked it, a few only of the Portuguese escaping by means of their ships. In 1686 an accidental quarrel arose between the English and the Mogul's people. The garrison of the English factory, aided by a ship of war, inflicted a severe chastisement upon the place, and spiked all the cannon of the Mogul garrison. Five hundred houses were consumed in the conflagration caused by the conflict. This was a remarkable incident, being the first battle fought by the British in Bengal. The power of the Mogul was however, such that the English were glad to consent to terms of

peace which were humiliating. The town is not now one of great consideration, but has still a tolerably large trade and a numerous population.

**NUDDEA** is a district north of Calcutta, between the twenty-second and twenty-fourth degrees of north latitude. There is nothing to distinguish it so particularly from the general features of Bengal as to call for separate description. It is, however, remarkable in the British History of India as comprising within it the town of Plassey, where Clive decided in battle the fate of Bengal, and ultimately that of India.

The district of **MOORSHEDABAD** is only remarkable as containing the city of the same name, which was the capital of Bengal immediately before the British established their power. It is situated about one hundred and twelve miles north of Calcutta. It stands on a very sacred branch of the Ganges, called the Bhagirathi, or Cossimbuzaar River. In 1704 Moorshed Cooly Khan transferred his seat of government to it, and gave it the name it bears instead of its previous one, Mucksoosabad. It is a miserable, filthy, and unhealthy place, containing one hundred and seventy-five thousand inhabitants. There is, however, a great deal of inland traffic, and the river is usually crowded with sailing craft, except during the long dry season. The town of Cossimbuzaar may be considered a part of Moorshedabad, and the port of it, as at that spot the river traffic centres: it is only a mile from Moorshedabad. The population is very considerable, perhaps as numerous as in any inland trading town of the Bengal province. Its manufacture and commerce are considerable, silk being the staple commodity.

The town of Berhampore is only six miles distant from the former places, on the eastern bank of the same river. A brigade of troops occupies fine cantonments there, and, comparatively, many European gentlemen are resident there. According to competent authorities, the situation is pleasant and salubrious.

About thirty miles N.N.W. of Moorshedabad is the town of Sooty, remarkable for the defensive preparations against the English made there by Soorajah-ad-Dowlah, who believed that their ships could come up the eastern branch of the Ganges to the northern point of the Cassembe Island, and then go down the Bhagirathi to Moorshedabad. He accordingly directed piles of vast magnitude and strength to be driven into the bed of the river: this work was so effectually accomplished, that the river has ever since been unnavigable for any craft except boats, and in the dry

seasons the passage is obstructed against even them. In 1763 a battle was fought here between the troops of Meer Cossim and the English, and the latter had their usual fortune—victory.

CHITTAGONG district is on the south-east of the Bengal province, between  $21^{\circ}$  and  $23^{\circ}$  north latitude. It has long been noted for its wildness, and a large portion of it is an exception to the general flatness of the province. The Mughls, driven from Birmah, inhabit it, and are physically a finer race than the feeble Bengalees of the district, but are remarkable for their irregular features and bad expression of countenance. Various conflicts at the latter end of the last century, and beginning of the present, of a desultory nature arose there between the Birmans and British, in consequence of violation of territory by the former. The town of Islamabad, a place of some commercial importance, is in this district. It is also the habitation of the Kookies, a small but muscular race of robbers, who in features resemble the Chinese. Sundeep Isle\* is situated in this district, at the mouth of the great Megna, formed by the united current of the Ganges and Brahmapootra Rivers. At the close of the sixteenth, and beginning of the seventeenth century, it was the abode or rendezvous of a set of daring pirates, chiefly Portuguese, headed by a common sailor of that nation, named Sebastian, who carried on war with surrounding princes, repeatedly defeating them, and spreading the terror of his name for a great distance in those parts of Eastern Asia. Being a coarse and brutal tyrant, he was at last an object of hatred to his own followers, who forsook him, and he finally fell before one of the native rulers whom before he had despised.

DACCA-JELALPORE district is situated between the twenty-third and twenty-fourth degrees of north latitude. This district suffered horribly in the memorable famine of 1787. At that time extensive tracts—such as Bawul, Cossimpore, and Taliabad—were utterly depopulated, and during the first half of the present century continued in a wild state, overgrown with jungle, and infested with elephants. Great progress in improved cultivation has been made in Dacca; large tracts have been cleared, villages have sprung up, temples and obelisks have been erected. Schools have been instituted by the natives themselves, in which the Bengalee is grammatically taught, and the religion and law of the Hindoos. Muslin fabrics have been manufactured extensively, but the cheap productions of England now compete with them on their own ground. This district was

\* Somadwipa—the isle of the moon.

notorious, during the first quarter of the present century, for the public sale of slaves; on these occasions regular deeds of sale were executed. Up to a recent date the whole district was remarkable for crime of almost every kind; violence, murder, robbery, and perjury, seemed to be the chief offences. The Mohammedans were far more frequently offenders than the Hindoos in cases of violence, the latter in cases of fraud and perjury.

The town of Dacca is both a civil and military station, and is a place of much importance. It is built on a branch of the Ganges, named the Booree Gunga, or Old Ganges, which is a mile wide before the town. The water communication with the interior offers great commercial advantages, and the finest muslin which perhaps has been ever manufactured at one time formed the staple trade. By road it is one hundred and eighty miles from Calcutta. The neighbourhood is remarkable for its perpetual verdure. It is not one of the ancient cities of Bengal, although third in point of population and importance, and was at one time the capital of Eastern Bengal. In the reign of Aurungzebe it reached the acme of its splendour, vestiges of which remain in its varied and extensive ruins of public edifices. Remains of great causeways and bridges, caravanserais, gates, palaces, and mosques, are in wonderful profusion. Its vicinity appears to have been always prolific, verdant, and beautiful, for the remains of vast gardens—such as are to be found in the neighbourhood of few cities of the greatest magnitude—may be traced through the jungle by which their sites are now overrun. The city is not now inhabited by so rich a class of natives as formerly, but it is increasingly populous with the industrious classes, and is greatly expanding. It is deemed one of the most wealthy cities in India. During the reign of the Moguls it was a rendezvous for a large fleet, as many as seven hundred and sixty-eight armed cruisers having belonged to it. The superstition of the people assumes a gayer form here than in other parts of Bengal. They render most homage to river-gods, and perform various aquatic ceremonies of a picturesque and joyous kind. The Mohammedans adopt similar customs in honour of Elias, the prophet, whom they believe, or pretend, was a patron of rivers. In the Dacca district, at Changpore, the most delicious oranges in the world are produced.

SYLHET district is very unlike the southern and western parts of Bengal. It lies between the twenty-fourth and twenty-fifth degrees of north latitude. It is bounded on the north and east by an elevated mountain ridge, where

the inhabitants are in a very wild state. It has no town of much importance, Sylhet being its capital, the neighbourhood of which is studded with picturesque conical hills, crowned with wood to their summits. The district is remarkable for its varied natural productions. As shown on another page, tea-plants of an excellent quality have been discovered on the hill-sides. It contains the largest orange groves in the world, and they are only excelled by those of Changpore in excellence. Chunam (lime) is found in the mountains. Large quantities of wax, and some ivory, are also produced. Elephants are wild in some portions of the uncultivated territory. Coal has also been found near the surface. The district is well watered, and the streams, fed in the rainy season from the mountains, deluge the lower lands, so as to ensure good rice crops. Between Sylhet and China only a few hundred miles intervene, but the country is utterly wild and inhospitable.

RUNGFORD district is situated between the twenty-fifth and twenty-sixth degree of north latitude. It contains little to characterise it as a district. In the neighbourhood of the town of Goalpara there are some descendants of the Portuguese settlers, who were thus described a few years ago by a gentleman acquainted with their condition :—"Here they are termed Choldar, which seems to be a corruption of soldier. None of them can either read or write; only two or three know a few words of Portuguese, and they have entirely adopted the dress of the natives. The only European customs they retain are that the women courtsey, and the men show, by the motion of the hand as they pass, that they would take off their hat if they had one. Notwithstanding the want of this distinguished covering, the men retain some portion of European activity, and are much feared by the natives, who employ them as messengers in making a demand, such as the payment of a debt, to a compliance with which they think a little fear may contribute. The females gain a subsistence chiefly by sewing, and distilling spirituous liquors, of which last article the men consume as much as they can afford, and retail the remainder. Concerning the Christian religion they appear to know little or nothing, nor have they any priests. Sometimes they go to Bawul, near Dacca, in order to procure a priest to marry them, but in general this is too expensive, and they content themselves with the public acknowledgment of their marriages." The districts and towns thus described are all that can, within the limits of a work like the present, be selected for notice in the Bengal province.

Within the presidency of Bengal is another province, that of BAHAR, called "Cooch Bahar," to distinguish it from the province of which Patna is the capital. The natural character of the province, and the social character of the people, differ too little from those of the province of Bengal and its inhabitants for particular detail. The old capital of Bahar was once the metropolis of both provinces; it is called Gour. The present town is insignificant, but the ruins of the once great city are extensive and interesting, and deserve notice here. They have been thus described by one who had the best opportunity for ascertaining the accuracy of what he wrote :—"The ruins of this town extend along the banks of the Old Ganges, and probably occupy a space of twenty square miles, which, as Indian cities are usually built, would not contain any very enormous population. Several villages now stand on its site, and eight market-places, sufficiently contiguous to form a town, have been estimated to contain three thousand houses, many of which are of brick, procured from the debris of the ancient city. Some progress has also been made in bringing the surface under cultivation, but the undertaking is much impeded by the great number of dirty tanks, swarming with alligators, musquitoes, and all sorts of vermin, and choked up with pestilential vapours. The soil is of extraordinary fertility, and well suited for the mango and mulberry. The principal ruins are a mosque, built of a black stone, called by former visitors marble, but Dr. Francis Buchanan considered it to be the black hornblende, or indurated pitstone, as he could not discover one piece of marble, either of the calcareous or of the harder kind. The bricks, which are of a most solid composition, have been sold, and carried away to Maldah, and the neighbouring towns on the Mohamanda, and even Moorshedabad has been supplied with bricks from this mass. The situation of Gour is nearly central to the populous part of Bengal and Bahar, and not far from the junction of the principal rivers which form the excellent inland navigation. Lying to the east of the Ganges, it was secured against any sudden invasion from the only quarter where hostile operations might be apprehended. No part of the site of ancient Gour is nearer to the present bank of the Ganges than four miles and a half, and some parts which were originally washed by that river are now twelve miles from it. A small stream that runs past it communicates with its west side, and is navigable during the rainy seasons. On the east, and in some places within two miles, it has the Mahamuddy River, which is always navigable, and com-

municates with the Ganges. The name of Gour is apparently derived from *gur*, which both in the ancient and modern languages of India signifies raw sugar, and from the Sanscrit term for manufactured sugar (*sarcara*) are derived the Persian, Greek, Latin, and modern European names of the cane and its produce. Goura, or, as it is commonly called, Bengalese, is the language spoken in the country of which the ancient city of Gour was the capital, and still prevails in all the districts of Bengal, excepting some tracts on the frontier, but it is spoken in the greatest purity throughout the eastern, or Dacca division of the province. Although Goura be the name of Bengal, yet the Brahmins who bear that appellation are not inhabitants of Bengal, but of Upper Hindoostan. They reside chiefly in the province of Delhi, while the Brahmins of Bengal are avowed colonists from Kanoje."

The province of **BAHAR**, in distinction from which the district of Bahar in the Bengal province is called "Cooch Bahar," lies to the north and north-west of the Bengal province, and within the Bengal presidency. It is situated between the twenty-second and twenty-seventh degrees of north latitude. It is one of the most fertile and populous portions of the Bengal presidency. Its principal rivers are the Ganges, the Sone, the Gunduck, the Dummodah, the Caramnassa, and the Dewah. The inhabitants are more robust than those of the Bengal province. The productions of the soil are also more in harmony with European wants and tastes, arising from the higher latitude. The religion of the people is Brahminical. Gaya, the birthplace of Buddha, is within the province, but the Buddhists were either driven out by the Brahmins, or made to feign conversion to their teaching. Pilgrims, however, repair to Gaya from great distances, whose zeal for Buddhism prompts them to seek the birthplace of the founder of their religion. The Jains also take an interest in that place, where they allege their religion flourished before that of the Buddhists, which is not probable. In South Bahar the language spoken is called Magodha; it appears to be derived from the Sanscrit, and has a close affinity also to Bengalee and Hindoostanee. One-fourth of the population profess the Mohammedan religion.

The district of **ТУННОТ** is situated in the north-west corner of the Bahar province. It is chiefly within the twenty-seventh and twenty-eighth degrees of north latitude. The country is hilly, and the tea-plant has been recently discovered on the slopes of the hills as an indigenous production. The country is

well watered, but portions of it are subject to terrible inundations from the too rapid increase of the Gunduck River in the rainy season. Several instances have occurred within a few years in which the sudden rush of the flood has swept away the strongest dykes and barriers erected to resist it, carrying desolation over a large area. The ordinary depth of water in the rivers is insufficient for commercial purposes. The district is remarkable for its excellent breed of horses, in which the lower parts of Bengal are so deficient. It is considered much healthier than Bengal proper, or even the lower grounds of Bahar. The Gunduck River, by which it is chiefly watered, is, near its source, called the Salgrami, from the schistous stones, containing the remains or traces of ammonites, being found in the bed of the stream. These are small round stones, about three or four inches in diameter; they are perforated sometimes in several places by worms. The spiral retreats of antediluvian molluscs, being taken by the superstitious Hindoos for "visible traces of Vishnu," are worshipped under the designation of Salgrams. Some of these bring a great price, as much as £200 having been given by wealthy natives for one. The following is the account which Hindoo legend gives of their title to the high reverence in which they are held:—Vishnu, the Preserver, created nine planets, to regulate the destinies of the human race. Sane (Saturn) commenced his reign by proposing to Brahma that he (Brahma) should submit to his influence for twelve years. Brahma referred him to Vishnu, but he was equally averse to the baleful influence of this planet, and therefore desired him to call next day. On Saturn's departure, Vishnu meditated how he could escape the misery of a twelve years' subjugation to so inauspicious a luminary, and the result was that he assumed the form of a mountain. Next day Saturn was not able to find Vishnu, but soon discovered that he had become the mountain Gandaki, into which the persecuting Saturn immediately entered in the form of a worm, called Vagra Kita (the thunderbolt worm), and began to perforate the stones of the mountain, and in this manner he persevered in afflicting the animated mountain for the twelve years, the space of time comprised in his original demand. At the end of this suffering the deity Vishnu resumed his own form, and directed that the stones of the mountain Gandaki should be in future worshipped. On being asked by Brahma how the genuine stones might be distinguished, he said they would have twenty-one marks—the same number that were on his body. Since that time the Salgrams of the river

Gunduck\* have been revered with idolatrous veneration. During the hot months the Brahmins suspend a pan, perforated with a hole, through which the water drops on the stone, and keeps it cool, and being caught below in another pan, is in the evening drunk by them as an act of great piety and sanctifying efficacy. The Brahmins sell these stones, although trafficking in images is generally held by them to be dishonourable. It is forbidden in the sacred books to bathe in this river,† all devout Hindoos, therefore, abstain from ablutions there.

Of the Bahar province the principal district is the central one, which is called by the name of the province; there is not sufficient distinctive interest in the other districts to require separate notices in this general outline. The greater part of the district is level and fertile, but there are many hills, rudely broken, and naked. These are frequently insulated, rising abruptly from the plain, and producing an effect upon the landscape more peculiar than picturesque, but relieving the level sameness of the country. The heart of the district contains three distinct clusters of these hills, but they are all of little elevation. The Ganges waters the lower regions of the district, and is generally deep, nowhere fordable, and of considerable expanse, the average width being a mile. There are other rivers which also contribute their irrigating influence to the fertile plain—as the Sone, the Punpun, the Marshar, the Dardha, the Phalgu, the Loeri, the Panekene; numerous branches of these rivers flow in various directions. The climate of the Bahar district is much cooler than even the nearest neighbourhoods to the south, so that in winter the natives kindle fires to sleep by. In the early summer hot parching winds dry up every vestige of vegetation. The district is remarkable for its places of pilgrimage. There are the river Punpun, the town of Gaya, Rajagriha, Baikuntha, on the Pangchane, Lohadanda, near Giriya, and Chuyaban Muni. The first four of these are much more frequented than the last two named.

Patna is the modern capital of Bahar. It is situated on the right bank of the Ganges, three hundred and twenty miles north-west of Calcutta, eight hundred from Bombay, and nine hundred and ten from Madras. The population numbers about three hundred and twenty thou-

sand. This city is in many respects well situated, and of importance. The Ganges is there five miles wide, and during the rainy seasons it seems to spread into a sea, the opposite shore being scarcely discernible. Beyond the suburbs the river divides into two branches, forming an island nine miles in length. The town and neighbourhood are by no means amongst the most pleasant in India for the residence of Europeans, for in the rainy season the whole vicinage is a vast mire, such as our troops found the Crimea in the winters of their campaign; whereas in summer, like the Crimea also, the dust is blinding, and incessantly whirled about by eddying winds. The ghauts are well constructed and imposing, and the stores are extensive. Being a great centre of the opium traffic, it is a busy place, and it has also considerable trade with the interior, especially with Nepal, whence the Patna merchants bring wax, gold-dust, bull-tails, musk, woollen cloth named *tush*, and a variety of medicinal herbs. Saltpetre is sent down to Calcutta. There used to be considerable manufacturing activity—muslin, dimiti, &c., were made to a considerable extent, but since the poppy became the chief export, the produce of the loom has fallen off: the manufactures of England also come into successful competition.

The city of Gaya is a rival of Patna; it is the sacred capital of the district, as Patna is the commercial. It is divided into an old and new town. The former, inhabited chiefly by priests and other sacred persons, is built on a rock, which is elevated between a hill and the river Fulgo. The commercial portion lies in the plain by the river. Like Patna, dust in the hot weather, and mud in the rainy weather, render the lower town, at all events, intolerable. The heat is excessive, the population dense, the pilgrims numerous, noisy, and filthy, and the inhabitants seem to have a partiality for being cooped up in the narrowest streets and most unpleasant dwelling-places. The morality of the place is no better than its physical condition; it requires all the vigilance of the police to prevent the pilgrims from being plundered, many of whom arrive wearing jewels, and in possession of other wealth. The worst class of inhabitants are the priests, who are openly dissolute, and every way dishonest.

Buddha Gaya is a neighbouring place, and may be called a city of ruins. Buchanan described it as, in his time, "situated in a plain of great extent west of the Nilajan River, and consisting of immense irregular heaps of brick and stone, with some traces of having been formerly regularly arranged, but vast quantities of the interior have been removed, and

\* In Northern Hindoostan the name Gunduck is a general appellation for a river.

† Some interesting papers have lately appeared in the journals of the Bombay Geographical Society in reference to the source and current of the river Gunduck, and the formation of the idolised stones, but these papers are too minute in their topographical notices, and too much in detail to give even an abstract of them in these pages.

the rest appear almost shapeless. The number of images scattered around this place for fifteen or twenty miles is astonishing, yet they appear all to have belonged to the great temple or its vicinity. Buddha Gaya was probably at one time the centre of a religion, and residence of a powerful king; the most remarkable modern edifice is a convent of Samyassies."

The town of Dinapore is also in the district of Bahar, and will, unfortunately, be memorable to Englishmen as one of the centres of mutiny in the great military revolt of 1857. It is situated on the south bank of the Ganges, eleven miles west of Patna. Previous to the late revolt, the military buildings were very fine, being much superior to those even in England. Both the officers and men, especially in the European regiments, were quartered in large airy apartments. There are many private houses of convenience and beauty occupied by military men and civilians. Good roads, well cultivated country, and pleasant gardens, exist all around. During the military insurrection much damage was done to the cantonments, and to private property in the neighbourhood.

The division of CUTTACK, attached to the Bengal government, is an interesting portion of the territory, lying within the province of Orissa, which is included in the ancient boundaries of the Deccan; for although Orissa was not included by name in the Mogul Deccan, it geographically pertains to it, and is regarded by the natives as part of it. The general character of the British possessions in the large province of Orissa resembles that of the Deccan at large, a description of which is not appropriate here. It may be observed, however, that the account given by an old writer of its commercial disadvantages is still applicable, although the influence and exertions of the Bengal and Madras governments have effected a great improvement in the means of internal communication and traffic:—"The rivers are too impetuous for navigation when they are swollen by periodical rains, and in the hot season too shallow, except near their junction with the sea, which is invariably obstructed by sand-banks. Under these circumstances, the transportation of grain from one place to another became at an early period an occupation of considerable importance, the roads being nearly as impassable for wheel carriages as the rivers were for boats. The whole of this great interchange has in consequence been always transported on bullocks, the property of a class of people named Bunjaries, not aboriginal natives of the country, but mostly emigrants from Rajpootana."

The condition of a large portion of the province of Orissa is unfavourable. The country is wild, and the people still more wild. The territory has been of late years much attended to by the government of Calcutta. Balasore, in Northern Cuttack, is a civil station. This place is situated on the south side of the Booree Bellaun River, about one hundred and twenty-five miles south-west of Calcutta. The river has considerable depth, but its channel is narrow, and its banks marshy. At the mouth there is a bar, over which no vessel can pass, even at spring-tides, which draws more than fifteen feet of water. The Portuguese and Dutch had factories at Balasore, and the place was noted for its manufactures, which have fallen away before European competition. The native vessels employed in coasting are small but well built, and well adapted to the employment in which they are engaged. Cuttack town is also a civil station of the Bengal government. It has fine military cantonments, and is remarkable for its embankments, faced with cut stone, to resist the inundations of the Mahamuddy and Cutjourny Rivers.

The district is most remarkable as containing the shrine of Juggernaut. The town adjacent is called Pooree and Pursottam. It is more than three hundred miles from Calcutta. In 1813 voluminous parliamentary papers were published concerning the pilgrimages to the temple of Juggernaut. Some of the missionaries—Dr. Carey, the celebrated Baptist missionary, among the number—have considered that more than a million persons annually visited this chief resort of fanaticism. The following account of the place, and the scenes enacted there, is as appalling as it is, unhappily, correct:—

"The temple containing the idol is an ill-formed shapeless mass of decayed granite, no way remarkable but as an object of Hindoo veneration, situated about one mile and a half from the shore. The country around is extremely sterile, the tower and temple being encompassed by low sand hills. From the sea the temple or pagoda forms an excellent landmark on a coast without any discriminating object for navigators. It is surrounded by a large, populous, filthy, ill-built town, called Pooree, inhabited by a bad-looking, sickly Hindoo population, composed mostly of the officiating priests, and officers attached to the various departments dependent on the idol. For ten miles in circumference round the temple on the land-side, taking the temple for the central point and the sea-shore for the chord, the space enclosed thereby is called the holy land of Juggernaut, its sanctity

being esteemed such as to ensure future beatitude to the Hindoo who dies within its bounds. By Abul Fazel, in 1582, this place is described as follows:—‘In the tower of Poorsottem, on the banks of the sea, stands the temple of Jagnauth, near to which are the images of Kishni, his brother, and their sister, made of sandal-wood, which are said to be four thousand years old.’

“With respect to the origin of this image, we have the following legend, narrated in various mythological histories:—Augada, a hunter, while engaged in the chase, discharged an arrow, but, instead of hitting the prey for which it was intended, it pierced Krishna, who happened to be sitting under a tree, so that he died, and some unknown person having collected the bones of that incarnation, he put them into a box.

“About this time a king named Indradhuvua was performing austere worship to Vishnu, who directed him to form the image of Juggernaut, and to put the bones into its belly, by the doing of which action he would obtain the fruit of his devotion. The king asked who would make the image, and was told Viswacarma, the architect of the gods. To this deified mechanic he in consequence began to perform austere worship, which had such efficacy, that Viswacarma undertook to finish the job in one month, provided he was not disturbed. He accordingly commenced by building a temple upon an elevation called the Blue Mountain, in Orissa, in the course of one night, and then began to form the image in the temple; but the king was impatient, and after fifteen days went and looked at the image, in consequence of which Viswacarma refused to go on, and left it unfinished. The king was much disconcerted, and in his distress offered up prayers to Brahma, who told him not to grieve too much, for he would make the image famous even in its present imperfect shape. Being thus encouraged, King Indradhuvua invited all the demigods to attend the sitting of it up, on which occasion Brahma gave it eyes, and, by performing worship to it, established its fame. According to report, the original image lies in a pool at Juggernaut Kshetra, and it is always said that every third year the Brahmins construct a new one, into which the bones of Krishna are removed, and that while performing this exchange the officiating Brahmin acts with his eyes bandaged, lest the effulgence of the sacred relics should strike him dead. The image exhibited at present is a carved block of wood, having a frightful visage, painted black, with a distended mouth of a bloody colour, the eyes and head very large, without legs or hands and only fractions of arms, but

at grand ceremonies he is supplied with gold or silver arms. In the interior the attending Brahmins bathe, wipe him, and carry him about like the stump of a tree. The other two idols of his brother and sister are of a white and yellow colour, and each have distinct places allotted them within the temple.

“The *ruth*, or car, on which these divinities are elevated, sixty feet high, resembles the general form of Hindoo pagodas, supported by very strong frames, placed on four or five rows of wheels, which deeply indent the ground as they turn under their ponderous load. He is accompanied by two other idols, his brother Bubraw, and his sister Shubudra, who sit on thrones nearly of equal height. The upper part of the cars are covered with English broadcloth, supplied by the British government, and are striped red and white, blue and yellow, and decorated with streamers and other ornaments. Both the walls of the temple and sides of the machine are covered with indecent sculptures. During the Ruth Jatra, the celebration of which varies from the middle of June to the middle of July, according to the lunar year, the three images are brought forth with much ceremony and uproar, and having mounted their carriage, the immense machine is pushed and dragged along, amidst the shouts and clamour of a prodigious multitude, to what is called the idols’ garden-house, or country residence, distant from the temple only one mile and a half, but the motion is so slow, that the getting over this space usually occupies three or four days. On these occasions scenes of great horror frequently occur, both from accident and self-devotion, under the wheels of the tower, which, passing over the body of the victim, inflict instant death, by crushing the body to pieces, and their bruised and lacerated carcasses are frequently left exposed on the spot for many days after their destruction.

“The appellation of Juggernaut (Jagat Natha, lord of the world) is merely one of the thousand names of Vishnu, the preserving power, according to the Brahminical theology.

“The concourse of pilgrims to this temple is so immense, that at fifty miles distance its approach may be known by the quantity of human bones which are strewed by the way. Some old persons come to die at Juggernaut, and many measure the distance by their length on the ground; but, besides these voluntary sufferings, many endure great hardships, both when travelling and while they reside here, from exposure to the weather, bad food and water, and other evils. Many perish by dysentery, and the surrounding country abounds with skulls and human



bones; but the vicinity of Juggernaut to the sea, and the arid nature of the soil, assist to prevent the contagion which would otherwise be generated. When this object of their misplaced veneration is first perceived, the multitude of pilgrims shout aloud, and fall to the ground to worship it."

The government used to keep the temple in repair, and levied a tax upon the pilgrims; the revenue derived exceeded the expenditure; but public indignation was aroused against a connection of any kind existing between the government and a source of crime and ruin to the bodies and souls of such multitudes, and the government deferred to public opinion in this matter.

In the Bengal provinces there are the following civil stations:—Backergunge, Balasore (North Cuttack), Baraset, Beerbloom, Behar, Bhaugulpore, Bogoorah, Bulloah, Burdwan, Calcutta, Chittagong Cuttack, Cuttack (tributary mehals), Dacca, Dinajepore, Hoogly, Jessore, Khoonda (South Cuttack), Maldah, Midnapore, Monaghyr, Moorshedabad, Mymensing, Noakhali, Nuddea, Patna, Pubna, Purneah, Rajshahye, Rungpore, Sarun, Shahabad, Sunderbunds, Sylhet, Tyrhoot, Tipperah, twenty-four Pergunnahs.

The military stations of the Bengal army extend through the north-west provinces as well as those of Bengal proper. They are as follow:—Agra, Akyab, Allahabad, Allyghur, Allypore, Almorah, Bancoorah, Bandah, Bareilly, Barrackpore, Beaur, Baitool, Bisnauth (Assam), Benares, Bhopawar, Bhurtpore, Bhaugulpore, Burdwan, Berhampore, Buxar, Cawnpore, Chenab Poonjia, Chinsurah, Chittagong, or Islamabad, Chunar, Dacca, Delhi, Deyra Dhoon, Dorundah (Chotab Nagpore), Dinapore, Dum Dum, Etawah, Fort William, or Calcutta, Futteghur, Ghazepore, Goruckpore, Gorvahati (Assam), Gurrawarrah Amritsir, Dera Ishmail Khan, Gurdaspore, Ferozepore, Jailum, Hosungabad, Hazarbaugh, Hansi, Hawaulbaugh, Juanpore, Jubbulpore, Jumaulpore, Kurnaul, Kuttack, Loodhianah, Lohoghaut, Lucknow, Muttra, Meerut, Midnapore, Mynpoore, Mirzapore, Moorshedabad, Moradabad, Mhow, Mullye, Mundlaiser, Neemuch, Nusseerabad, Patna, Petoraghur, Saugor, Secrole (Benares), Sutapore (Oude), Seharunpore, Shaghehanpore, Syler, Sultanpore (Benares), Sultanpore (Oude), Khyouk Phyou, Peshawur, Rawil Pindee, Wuzeerabad, Attock, Lahore, Mooltan, Sealkote, Mutala.

## CHAPTER IV.

### DISTRICTS AND CITIES (*Continued*)—NORTH-WESTERN PROVINCES.

It has been explained that the north-western provinces, although connected with the Bengal presidency, have a separate administration from the Bengal provinces, under a lieutenant-governor. The military stations are occupied by the army of Bengal, and are included in the list which closes the last chapter. The civil stations of the north-western provinces are as follow:—Agra, Allahabad, Allyghur, Azinghur, Bandah (South Bundelcund), Bareilly, Benares, Bolundshuhur, Cawnpore, Delhi, Etawah, or Mynpore, Furruckabad, Futtehpore, Ghazepore, Goorgaon (South Delhi), Goruckpore, Humeerpore (North Bundelcund), Juanpore, Meerut, Mirzapore, Moradabad, Mozuffernugger, Muttra, Pillibheet, Seharunpore, Saheswan, Shahjehanpore, Hurreanah (West Delhi), Paniput (North Delhi), Butaulah, Gogaira, Gujarat, Jhung, Pindee Daden Khan, Shahpore, Shashkpoora.

Referring to the north-western provinces, the *Times* contained the following statement in a recent article:—"This government embraces the richest and most favoured countries

of Hindoostan, and comprehends a fourth of even the enormous population of India. It represents a presidency in itself, and, indeed, had at one time been so constituted, though the idea was never actually carried out, and Agra still remains a dependency of Calcutta."

ALLAHABAD is the province of the north-western government which lies nearest to Bengal, and is situated between the twenty-fourth and twenty-sixth degrees of north latitude. Watered by the Ganges, Jumna, Geyn, Seroo, Birmah, Arana, Caramnassa, and smaller rivers, the irrigation is adequate. It is a very productive province, the lands near the Ganges and the Jumna being exceedingly fertile; the upper parts are rocky, hilly, and bold. Opium, sugar, indigo, cotton, saltpetre, and diamonds, are the chief productions. The district which bears the general name of the province produces excellent wheat, barley, peas, beans, and plants of various kinds, yielding oils and dyes. It was at one time famous for its manufacture of cotton cloth, and still a considerable quantity is made there.

The town of ALLAHABAD is very famous in its religious, military, and commercial importance, although less so in the last-named respect than in the other sources of celebrity. Mr. Hamilton remarks:—"In every district subordinate to the English authority throughout Hindoostan the state of the police is the most important feature of its history, and its jail the most imposing edifice." This can hardly apply to the city of Allahabad, which is more noted for its splendid fort than for any other building. It is placed on a tongue of land about a quarter of a mile from the city; one side of the site is washed by the Jumna, and on the other the Ganges flows very near. The third side, near the land, is regular as a fortification, and exceedingly strong. The gateway is a tasteful Grecian erection. The government house is a fine spacious, convenient building. There is also a superior barrack. The river site of this town adapts it to internal trade and military defence. Except the river scenery, the immediate neighbourhood is not fertile nor picturesque. The population is not numerous. The distance from Calcutta is a little less than five hundred miles, from Bombay seven hundred, and from Madras eight hundred and fifty. It is eminently holy to Hindoo associations; this arises from the confluence of the Ganges and the Jumna; and the natives allege that there is a subterranean river, named Lereswati, which forms a junction with both. Those who perform the prescribed ceremonies at this spot have, therefore, treble merit, and accordingly great numbers, having visited Gaya and Benares, here also pay their tribute of devotion to the gods. Some of the ceremonies are of a nature singularly to exhibit the prostration of the native mind under the debasing power of idolatry. One of these is to sit by the river's brink while the head is shaved, the devotee and the operator taking care that every hair shall drop into the river, as the result ensures a million of years in heaven for every hair thus received by the sacred confluence. Another ceremony, having more serious concomitants, is performed in the centre of the stream, the devotee having three water-bottles attached to his girdle, plunges into the deep, and is swept away; this is his passage to immortal bliss. Life is often sacrificed in the struggle of competitive pilgrims for the most sacred spots, and at the most canonical junctures of time.

BUNDELKUND is a wild district of great extent and comparatively small population; it is hilly—the hills rugged and rough, but covered in most places with low coppice. This district is celebrated for its diamond mines. These are situated in the plain of Punnah,

which extends for several miles round the town of that name. This elevated level is gravelly, and a great variety of beautiful pebbles are to be found there, among them diamonds. These "diamond mines" are alleged to be the Punassa of Ptolemy. The profits of working them are insignificant, yet some fine diamonds are occasionally found.

The town of Punnah occupies a very elevated site in latitude  $24^{\circ} 45'$  north, longitude  $80^{\circ} 13'$  east. It is not very populous, and has few good houses. Its temples and idols are out of proportion numerous. Many of the former are of superior architecture, and the latter are generally adorned with precious stones; one idol had some years ago an eye which consisted of a diamond of the highest brilliancy, and very great value. Ruins of forts, tombs, a palace, and other ancient works are picturesque, especially as being in keeping with the barren plain which stretches away in every direction.

CAWNPORE is a district which formerly belonged to Oude, and is for the most part comprehended in the Doab\* of the Ganges and the Jumna. The soil is productive: wheat, barley, Indian corn, and most European vegetables thrive. Many European fruits also come to perfection there. The town of Cawnpore has obtained a horrid notoriety in connection with the massacre perpetrated there in 1857 by the Bengal mutineers. It stands on the west side of the Ganges, latitude  $26^{\circ} 30'$  north, and longitude  $80^{\circ} 13'$  east. It has been considered an important military station, capable of affording quarters in barrack to more than ten thousand soldiers. The officers nevertheless live in their own bungalows, which are convenient and handsome. The dust is intolerable during the summer season over a large area in the neighbourhood of the town. In history Cawnpore is noted as a field of many battles, but none will be remembered with such interest by British readers as the defeats sustained by the infamous Nana Sahib from the arms of Havelock and Neill in 1857, during their efforts to relieve the garrison, women and children, afterwards so cruelly massacred.

BENARES was the name of an important district in the Allahabad province; now it is a separate division or province. It is remarkable for fertility; and also for the forest-like appearance of the landscape, affording shelter to men and cattle from the burning sun of the summer months, which is very intense,

\* This is a name given by the Hindoos to a tract of land lying between two rivers. The Doab of the Ganges and the Jumna is the most noted, and is comprised partly in the province of Allahabad, and partly in the provinces of Agra and Delhi.

although in the winter fires are not disagreeable to Europeans, and are eagerly enjoyed by the natives. The diseases of dysentery and rheumatism prevail much in the district, and Europeans are also much affected by them. The city of Benares is one of the most celebrated in India: it is situated  $26^{\circ} 30'$  north latitude, and  $83^{\circ} 1'$  east longitude. The population is about three-quarters of a million. The Ganges flows past it in a sweep of about four miles, and the city is built on the external curve, where the ground is elevated, and slopes up from the river. The city is therefore visible for a great distance, and to the river and the opposite banks presents a beautiful appearance, the streets and buildings rising in tiers from the water's edge to the summit of the high bank which they crown. On a small scale, Algiers might give some notion of the picturesque effect of this arrangement; or to those who are untravelled beyond our own isles, the towns of Youghall and Cove, in the county of Cork in Ireland, may, on a very minute scale, afford the idea. The streets are narrow, just admitting the free passage of a horseman. In many places passages over the streets exist from the windows or terraced roofs of the high houses, which are built of stone or brick; formerly, the Brahmins allege, they were built of gold, but turned into stone in consequence of the deficient respect shown by their possessors to the Brahmins; and also in consequence of some other deviations from the supposed right way, less creditable to the delinquents. According to the traditions of the Brahmins, the city does not belong to the earth—the earth resting upon Amanta, the many-headed serpent (eternity); but Benares is borne up by Siva upon his trident, so that no earthquake ever sends its vibrations through the foundations of the great city. This is the more obliging of Siva, inasmuch as his proper vocation is destruction. The city is inhabited chiefly, as to the better classes of its inhabitants, by Brahmins, who are represented to live there in numbers out of all proportion to the rest of the inhabitants. These Brahmins have, in many cases, private property; and in many instances also they enjoy stipends allowed them by rich Hindoos and princes in all parts of India, for the purpose of performing in their behalf such religious ceremonies as must be performed on the spot. There are numerous Hindoos of wealth, rank, and political consequence, who take up their abode there because of the facilities offered by so holy a place for “making their salvation.” According to the Brahmins, Benares is “the Holy City:” even a European dying there may go to heaven—a privilege also

extended to Juggernaut. The religious institutions, of every description—temples, shrines, sacred ghauts, schools, &c.—are amazingly numerous. Schools and ghauts have been endowed by rich Hindoos as acts of piety or penance, so that the youth of the place are instructed in Hindoo religion, law, and literature with great zeal; and the beautiful approaches from the river to the streets of the city are numerous beyond all comparison with those of other towns. Nearly in the centre of the city there is a mosque, built by the Emperor Aurungzebe. It is placed on the highest point of land, and open to the river, so that it is in view of the whole surrounding country, and from the Ganges and its opposite bank. The Mohammedans are not numerous—they are generally computed at one to twenty as numerically compared with the Hindoos; but this is probably too high a proportion to give them. The mosque was built by them in the day of their power, upon the site of a heathen temple, removed for the purpose, and as an act of defiance to the Hindoos. There is now a splendid temple, which was built in the last century.

Although Benares depends much for its wealth and population upon its reputation for sanctity, pilgrims in vast numbers constantly visiting and expending their wealth there, yet there are natives who grow rich by commerce; and it is a depot of Indian manufactures, and for the diamonds which are brought down from Bundelcund, for the lower provinces. It is also celebrated for its lapidaries and workmen in gold. More jewels are polished in Benares than in any city of the East. A good modern writer describes it as “more eastern in character than the general run of Hindoo towns;” but all the Hindoo towns are thoroughly eastern in character, except where their existence is merely modern, and dependent upon military cantonments. Even the sea-board cities of Bombay and Madras, and the capital where the seat of government is, are oriental in their character, notwithstanding the presence of European officials, merchants, and troops.

For more than half a century Benares has belonged to the company; and although fewer Europeans reside within it than any other great city in India, it has been most peaceable. There is a general appreciation among the wealthy natives of the security of person and property afforded by the company, as contrasted with the insecurity in the native states; and this feeling is much upheld by the pilgrims whose journeys through the British possessions are safe, but insecure in the dominions of native princes, where they are often plundered of their jewels, ornaments.

and money, which it is well known many of them carry to a large value. During the great mutiny of Bengal troops, it was generally supposed that the people of Benares, excited by fanaticism, would fly to arms; but for the reason here given, it was not found difficult to preserve the post with a mere handful of troops.

Benares is at once the most intelligent and superstitious town in India. In proportion to the intelligence in native law and literature will be found the infatuation of idolatry. The native education of a Hindoo gives no strength to his understanding; he is made acquainted with a greater number of absurd legends, which it would be impious to doubt, and he becomes debased in superstition in proportion to the Brahminical culture he receives. The city is not quite three hundred miles from Calcutta: it is nearly eight hundred from Bombay and Madras. The sacredness of the city extends to a distance of ten miles around it.

The district of MIRZAPORE is not important, except on account of the town which bears its name. This town is situated on the banks of the Ganges, about thirty miles from Benares. There are few inland towns in India where the people have shown more activity and enterprise. The houses are of superior structure, and built of solid material; and the public buildings are numerous and respectable. Viewed from the Ganges it has a thriving and bustling appearance, which no other town on the river exhibits. The population can hardly be less than a hundred thousand.

OUDE is a province of Hindoostan to the north of Allahabad, on both sides of the Ganges, occupying, with the exception of the district of Ranpore, all the flat country between that river and the northern mountains, as well as the principal part of that fertile tract lying between the Ganges and the Jumna, known by the name of the Doab, to within forty miles of the city of Delhi. Oude and its dependencies are three hundred and sixty miles in length from east to west, and in breadth from one hundred and fifty to one hundred and eighty, and contain five million inhabitants. The capital is Lucknow. The sovereignty was taken away from the reigning family, and it was annexed to Great Britain by Lord Dalhousie in 1856.

Oude, now a decayed town in the province of that name, is said to have been the capital of a great kingdom twelve hundred years before the Christian era. It is mentioned in the *Māha Bharat*, a famous Hindoo work written in Sanscrit. It is situated on the Goggra, nearly adjoining Fyzabad. Various districts tributary to Nepaul, ranges of hills,

and forests bound this province on the north, which led to the apprehension that it would be liable to predatory incursions when British authority was established. On the contrary, the hill-men have respected the English name, and the wise government of the prince now ruling Nepaul preserved security and peace in that direction. Oude is watered by the Ganges, the Goggra, the Goomty, and the Lye. The inhabitants of this province are probably the most manly, and best adapted for soldiers of any in India. It has been the chief recruiting ground for the Bengal army, and the men obtained far surpass, in average height, even the grenadier companies of our line regiments. A distinguished general officer, remarkable for his fine stature, observed on one occasion to the author of this History—"In the royal army I am a large man, but I was a pigmy beside the Bengal grenadiers enlisted in the upper provinces."

The distracted state of Oude at all times within British acquaintance with it, rendered it the reproach of India even among native governments. The history of that kingdom for a great number of years, and even centuries, has been one of violence and corruption. On the 10th of November, 1801, extensive cessions of territory were made to the company, yielding a revenue of thirteen and a half millions of Lucknow silver rupees. Some of the ceded districts, as Rohilkund, had been conquered by the nabob, with English assistance, not more than twenty-six years previous to their cession. In 1813 the revenue had greatly increased, being seventeen and a half millions of rupees: the subsequent increase was also considerable.

It is remarkable that during the revolt of Oude, and the concentration there of the Bengal mutineers in 1857, Nepaul afforded valuable aid to the British; yet in October, 1814, Ghaze-ad-Deen, the nabob, granted a loan to the British government of a crore of rupees (ten millions), to aid it in the war it was then waging with Nepaul. Finding that the contest with Nepaul necessitated a second campaign, the nabob lent a second crore\* of rupees. One of these loans was afterwards redeemed by territory conquered from Nepaul being transferred to the nabob.

In a work issued June, 1820, and dedicated to George Canning, then President of the Board of Control, there is the following passage, which was almost prophetic, and is singularly pertinent to recent events. The context referred to the tyranny and fiscal mismanagement of the nabobs, and their bad faith with the English government. "As might be expected under circumstances so

\* A crore of rupees was equal to a million sterling.

adverse to external tranquillity among contumacious or oppressed zemindars, many *gurries*, or native fortifications, were levelled, the whole requiring the interference and active agency of the British military, at a time when their services were urgently wanted elsewhere. The just and fair construction of the terms of subsisting treaties, as referring to the nature and extent of the vizier's authority, did not appear to warrant any more effectual interposition on the part of the British government. In construing these it is required, by every principle of justice, that the most liberal and comprehensive meaning should be given to such articles as are in favour of the party whose weakness presents no security for him but the good faith on which he relied. Much is also gained by escaping the chance of that extremity, which should force the British government to withdraw the nabob's authority, to substitute its own within his territories; *for such a necessity, although it might morally exist, could never be made out to the world, and the seizure of his possessions would be universally stigmatised as tyrannical and rapacious, a premeditated usurpation, the offspring of a base and sordid cupidity.* One emergency alone can be supposed capable of driving the British government to a conduct so repugnant to its wishes, which is, the discovery that the nabob had secretly leagued himself with their enemies, and with them was clandestinely practising its overthrow. An extreme case of this sort could only occur, however, in such a state of absolute desperation, that the nabob thought the most unpromising conspiracy preferable to a continuation of submission. Under such a condition of affairs, although he might have no troops, he could give much trouble; for having a vast command of money, he might create great mischief by secretly furnishing supplies, and *might involve the British government in the trouble and expense of a war, leaving it infinitely difficult to trace his having any concern in the machinations which led to it.*

In 1831, the annoyance experienced by the British government from the disturbed state of Oude, and the violation of treaty as to its government, especially in fiscal matters, was such that Lord W. Bentinck made peremptory demands upon the nabob for the reform of his administration, and the melioration of the condition of his people. This demand was followed by a temporary amendment on the part of the Oude government, but it soon relapsed into its old ways. In 1847, Lord Hardinge repeated the demands of Lord W. Bentinck, and threatened in two years a decisive interposition, if the requisitions of

the British government were not complied with. It was not until 1856 that the step was taken which it had been predicted in the passage above quoted would be universally stigmatised—a prediction too truly fulfilled. As it has had so important an influence on the late revolt in the Bengal army, and the late conflicts in Oude, it is desirable here to give some outline of the circumstances, and the subsequent condition of Oude; a more particular detail must be reserved for an appropriate page in the historical portion of this work.

Taking the Blue-books as our guide,\* the process of annexation appears to have been as follows:—The papers presented to the legislature open with a letter from Lord Dalhousie, Governor-General, on July 3rd, 1855, to the Court of Directors, transmitting papers relative to the condition of Oude, and a minute setting forth his propositions for the future government of Oude. The first enclosure is the minute of the governor-general of November 21st, 1854, to Colonel Outram, being instructions to the latter gentleman on assuming his appointment as British resident at the court of Lucknow. This minute was signed by three of the supreme council, and the fourth appended a minute giving it his cordial support. It states, "that the government of Oude is in a state of probation, in which it was solemnly placed by Lord Hardinge in 1847;" that Lord Hardinge told the King of Oude in that year, that if he did not amend the condition of his people "within two years," "it would be the duty of the British government to have recourse to those extreme measures which, sixteen years before, Lord William Bentinck had declared must be enforced, for the protection of the people of Oude;" and that this was made as a "peremptory demand, by Lord Hardinge, in pursuance of the treaty of 1801." It further states, that the warning to the king was not acted upon by the government of India at the expiration of two years, in consequence of "the occurrence of successive wars, and an unfeigned reluctance to have recourse to those extreme measures." Lastly, it instructs Colonel Outram "to inquire into the present state of Oude, with a view to determine whether its affairs still continue in the same state in which Colonel Sleeman (the late resident) from time to time described them; and whether the duty imposed upon the British government by the treaty of 1801, a duty recognised by Lord William Bentinck in 1831, and reiterated by Lord Hardinge in 1847, would any longer admit of indulging

\* "Papers relating to Oude," presented to parliament in 1856.

the 'reluctance' above referred to." Major-general\* Outram applied himself to the task committed to him with the vigour, determination, and sagacity for which he is so remarkable; and the result of his inquiries may be thus summed up in his own words:—"I have no hesitation in declaring my opinion that the duty imposed on the British government by the treaty of 1801 cannot any longer admit of our honestly indulging the reluctance which the government of India has felt, heretofore, to have recourse to those extreme measures which alone can be of any real efficacy in remedying the evils from which the state of Oude has suffered so long." His report was transmitted to Calcutta, on which there appeared a minute by Major-general Low, a member of the council, stating that these papers should, of course, be sent to the governor-general, and that he "entirely occurred in the opinions" recorded by Major-general Outram in the above extract from his despatch.

Lord Dalhousie communicated to the government at home the inquiries and opinions of Major-general Outram, and the opinions and recommendations of the leading officials at Calcutta. His lordship urged upon the government the step, admitted that it must be attended by odium, but expressed his readiness to incur whatever obloquy might ensue. The marquis had been encouraged, in the audacious and unjust policy he had previously followed, by Sir Robert Peel, who justified in parliament a less strict regard to treaty, and a less elevated principle of honour, in dealing with the native princes than would have been tolerated in maintaining relations with European sovereigns and governments. Few statesmen were less scrupulous in resorting to an expert and sophistical casuistry to support a departure from principle, or a desertion of party, than Sir Robert. Lord Dalhousie copied him in this respect, as well as followed his general policy. The disingenuous, tyrannical, and dishonest government of that nobleman alienated the confidence of native princes, capitalists, and military, and sowed broadcast the seeds of resentment and revolt. The company did not thoroughly approve of the scheme, but the Board of Control favoured it, and the committee at Leadenhall Street threw upon the governor-general the responsibility which he was so willing, and even ambitious, to incur, as the following paragraph of their despatch shows:—

It is on every account to be desired that the great measure which we have authorised should be carried into

\* He had been promoted to that rank during the progress of his investigations.

effect under the auspices of the nobleman who has so long, and with such eminent ability and success, administered the affairs of the British empire in India; who has bestowed such attentive and earnest consideration on this particular subject; and whose acts may carry a weight of authority which might, perhaps, not in the same degree attach to the first proceedings of a new administration. Entertaining full reliance on the ability and judgment of the Marquis of Dalhousie, with the suggestions of the other members of your government before him, *we abstain from fettering his lordship's discretion by any further instructions*; and feel assured that, whichever mode of attaining the *indispensable result* may be resolved on, the change will be carried into effect in the manner best calculated to avert collisions of any kind, and with every proper and humane consideration to all persons whose feelings have a just claim to be consulted.

We are, &c.,

E. MACNAGHTEN.

W. H. SYKES.

&c. &c. &c.\*

At the close of 1855 General Outram was ordered to assemble a large military force at Cawnpore, and to enter into negotiations with the Oude government, "for the purposes mentioned in the despatch of the honourable court." On the 30th of January General Outram summoned the prime-minister of Oude to the residency at Lucknow, to inform him of the decision of the governor-general. On the 1st of February the king addressed "the resident," protesting in mild but dignified language against the subversion of his rightful authority. The resident declined all discussion, informing his majesty that the determination of his government was inflexible. He gave the king *three days* to decide. The army and people of Oude were as one man in the desire to raise the standard of resistance, and the sepoy of the Bengal army—being soon made acquainted with the danger to the independence of Oude, their native territory—heartily but secretly sympathised with its king and people. His majesty did not dare, however, to encounter the superior power of the British; he disarmed his troops, and dismounted his guns. On the 4th of February General Outram demanded that the king should sign a declaration that his "infraction of the essential engagements of previous treaties had been continued and notorious." His majesty, giving way to vehement grief and indignation, refused to sign this condemnation of himself, and expressed his determination to lay a memorial of his wrongs at the feet of the Queen of Great Britain. In 1858 he is, by his agents, endeavouring to obtain from her majesty redress of the grievances of which he complains. The king also refused to sign a new treaty, abrogating that of 1801, submitted to him by General Outram. On the 7th of February the general issued a proclamation, declaring

\* Oude Blue-book, p. 236.

that "the British government had assumed to itself the exclusive and permanent administration of the territories of Oude." From that moment the soldiery and people of the kingdom were resolved to take the first opportunity of re-asserting the independence of their country, and taking vengeance upon those whom they considered its oppressors. General Outram compelled many nobles to *give bail* for their good behaviour, and many were placed under surveillance.

In September, 1856, only seven months before the revolt of 1857 began, Sir Henry Lawrence expressed himself in clear and decided terms as to the condition and prospects of the newly-annexed country. The opinions and warnings of such a man are so valuable, as to give to the following a deep interest in connection with the dark and sanguinary deeds which have since been perpetrated in Oude, and chiefly by natives of Oude at Cawnpore:—"Oude has long been the Alsatia of India. In that province were to be met, even more than at Hyderabad or at Lahore, the Afreedee and Durukzye of the Khyber, the Beloochee of Khelat, and the Wuzerree of the Sulimani range. There also congregated the idle, the dissipated, and the disaffected of every native state in India. Added to these were many deserters from the British ranks, yet the contingent of twelve thousand men has been almost wholly filled from the old Oude army. The reason assigned for the different line of conduct is that the Punjaub was conquered, but that Oude fell in peace. In this there is a fallacy, little understood, but not the less a fallacy. Proportionally, few of the instigators of opposition at Lahore and in the Sikh army were Sikhs; they were British subjects—many of them British deserters. The general feeling of the Sikhs was hardly hostile. Many of the Sikhs were friendly—decidedly so, compared with the Hindoostanees in the Punjaub service. The King of Oude employed fifty-nine thousand soldiers; his chiefs and officials at least as many more. Of these vast numbers, one-fifth at the utmost have found employment in the police and irregular corps. Yet these levies, with half a dozen regular corps, form the whole army of occupation. This seems a grave mistake. Why not, at least, make a change? Why not move some of the Punjaub regiments that have been keeping constant watch and ward on the Indus for seven years to Oude, and send some of the king's people to the north-west? The king had some eight thousand artillery; of these about five hundred may have obtained employment, the rest, young and old, are on the world. Surely, if there was danger in

employing Sikhs in 1849, it would be well to remove some portion of the Oude levies from Oude, where such materials for mischief still remain. In the province are two hundred and forty-six forts, besides innumerable smaller strongholds, many of them sheltered within thick jungles. In these forts are four hundred and seventy-six guns. Forts and guns should all be in the hands of government, or the forts should be razed. Many a foolish fellow has been urged on to his own ruin by the possession of a paltry fort; and many a paltry mud fort has repulsed British troops. The eighty or ninety thousand disbanded Oude soldiers are the brethren of the British sepoys. . . . A paragraph in the *Delhi Gazette*, announcing that the Oude authorities are disposed to dispense with the service of the regular regiments for Lucknow, tempts a few further words of caution, though we do not altogether credit the newspaper report. The earliest days of annexation are not the safest. Be liberal, considerate, and merciful, but be prompt, watchful, and even quietly suspicious. Let not the loose characters floating on the surface of society, especially such a society as Lucknow, be too far tempted or trusted. Wellington's maxim of 'keeping the troops out of sight' answered for England; it will not answer for India. There must be trusty bayonets within sight of the understandings, if not of the eyes, of Indian subjects before they will pay willing obedience or any revenue. Of late years the wheels of government have been moving very fast; many native prejudices have been shocked. Natives are now threatened with the abolition of polygamy. It would not be difficult to twist this into an attack on Hindooism. At any rate, the faster the vessel glides the more need of caution—of watching the weather, the rocks, and the shoals.

"*'Felix quem faciunt aliena pericula cautum.'*"

The advent of the greased cartridge irritation thus found the army of Bengal already disaffected, and precipitated revolt.

Fyzabad (beautiful residence) was the capital of Oude during the last century, until 1775, when Lucknow was promoted to that honour. The situation of Fyzabad is favourable for pleasure and sanitary advantages, having a good site upon the south bank of the Goggra. The town is large and populous, but few Europeans reside or visit there. The ruins of the palace of Shujah-ad-Dowlah yet remain; there are also ruins of a fortress which was of considerable strength. The attention of Europeans has been much directed to this city, from the circumstance of its having been the residence of the once cele-

brated Bhow Begum, widow of Shujah-ad-Dowlah, and mother of Asuph-ad-Dowlah. When the Marquis of Wellesley was governor-general, the begum announced to him her intention to leave to the British government the whole of her property, and to make the government also her sole executor. No doubt existed of her right to do so, but her purpose becoming known to the court and people of Oude, great astonishment and disapprobation was excited. The English government, unwilling to take advantage of her highness's favourable intentions, endeavoured to induce her to leave the property to the royal house of Oude, under certain stipulations, alike beneficial to it and to the country; but the importunities and representations made by the governor-general and his agents failed for a long time to produce the effects desired. Ultimately the royal lady relented towards her family in some degree, but displayed her partiality for the British government, or her resentment against her own connexions, by leaving a large portion of her property to the former. The Bhow Begum died in 1815, and during the following year the resident at Lucknow proceeded to Fyzabad, and carried into effect the will of the deceased. Her wealth was passing great—in money, land, jewels, shawls, robes, cattle, and other property. A large sum was set apart to erect and preserve a suitable mausoleum, and for religious offerings; the nabob inherited about a quarter of a million sterling per annum, the British government receiving about three-quarters of a million sterling, which was distributed in Oude on political grounds, pensions being given to various members of the royal family.

Lucknow has obtained celebrity by the resistance of its heroic garrison during the revolt of 1857, and by the successful and chivalrous efforts of Generals Outram, Havelock, and Campbell to relieve it. The town is situated on the south side of the Goomty, which is navigable for boats of considerable size even during the dry season. The Goomty falls into the Ganges between Benares and Ghazepore. It is in latitude  $26^{\circ} 51'$  north, and longitude  $80^{\circ} 50'$  east, and is about six hundred and fifty miles from Calcutta. The native portion of the city lies low, and the streets are filthy and narrow. The European portion is elegant and picturesque, villas after the English fashion being numerous. The architecture is striking. The mosques and mausolea are built in a decorative style, and have gilded roofs. The Imaum Barra and Roumi Durwaz are the two chief public edifices. Of the Imaum Barra the following description has been given:—"This

grand mosque consists of two courts rising with a steep ascent, one above the other. It contains besides the mosque a college for instruction in Mussulman law, apartments for the religious establishment maintained there, and a noble gallery, in the midst of which, under a brilliant tabernacle of silver, cut-glass, and precious stones, lie buried the remains of its founder Asuph-ad-Dowlah. The whole is in a very noble style of Eastern Gothic, and is remarkable for richness and variety, as well as for the proportions and general good taste of its principal features."\* The tomb of Sandut Ali is very magnificent. When the city is seen at a distance, domes and minarets gleam in the bright clear sun, producing an aspect of much splendour. The *Bombay Gazette* represents Lucknow as bearing in its situation and its salient points a strong resemblance to Delhi:—"As Delhi is bounded on one side by the Jumna, so Lucknow is bounded by the Goomty; and the wall of Delhi is represented sufficiently for our purpose by a canal which skirts the opposite side of Lucknow. The palace at Delhi and the fort of Selimghur are in the position of the residency and the Muchee Bawan at Lucknow. In that division of Lucknow which is represented at Delhi by that which lies between the palace and the Jumna Musjid on one side, and the Delhi, Turcoman, and Ajmeer gates on the other, are a number of extensive buildings, occupying probably large walled enclosures—the Secunderbagh, Motee Mahal, the barracks, mess-house, &c. Opposite these, on the outer side of the canal, are the Dilkhoosha Park and Palace, and La Martinière, a large school for Christian children, maintained on funds bequeathed by General Claude Martin. This school is situate at the junction of the canal above-mentioned with the Goomty, and the Dilkhoosha adjoins it. The Alumbagh, so often mentioned lately, stands in relation to Lucknow topographically much as the Flagstaff Tower does to Delhi, and about two miles from the bridge over the canal which leads into the city, and which at Delhi would be the Cashmere gate. The residency lies due north from the Alumbagh, and the positions which we have mentioned are to the eastward of the residency, occupying a suburban district between the Goomty and the canal, about two miles in length, and varying in breadth from a mile to a mile and a half. Secunderbagh is the furthest and most eastward end from the residency. Then come the barracks and mess-house, and then the Motee Mahal (Pearl Palace), which is close upon the bank of the Goomty, and a few hundred yards from the residency."

\* Captain Stocqueler.



AGRA is a considerable province of North-western India. It is bounded by Delhi on the north, on the south by Malwa, on the east by Oude and Allahabad, and on the west by Ajmeer. It is generally flat, and where irrigated it is fertile; there are, however, few rivers to confer that advantage. Indigo, sugar, and cotton, are the crops best adapted to it; these are produced prolifically in the Doab. The Ganges, Chambul, and Jumna, afford the chief supplies of water to the province. Good horses are bred in several districts. Elephants, tigers, bears, buffaloes, and rhinoceroses, are numerous in the places best suited to their habits. There is also a great variety of birds, some of which are delicious eating. The inhabitants are well formed and handsome, generally Hindoos, although the Mohammedans also are numerous. In the district of Agra stands the city of Agra, the capital not only of the province, but of North-western India, the residence of the lieutenant-governor. It was once the most splendid of all the Indian cities, and now exhibits the most magnificent ruins; it was taken by the British in the war with the Mahrattas in 1803. It stands on the right bank of the Jumna, a branch of the Ganges, one hundred miles south by east of Delhi, seven hundred from Calcutta, six hundred and forty from Bombay, and nine hundred and eighty from Madras. The houses are built like those of Benares, in several stories, and are sometimes raised to a great elevation. The fort is of large dimensions, and very strong, built of red stone, possessing the colour and hardness of jasper, dug from the quarries of Futtehpoore. It has a ditch of great depth, and a double rampart, the inner one being of enormous height, with bastions at regular distances.

The Taj Mehal is erected near the city, and is esteemed by many to be the most gorgeous monument in Hindoostan. The Mogul emperor, Shah Jehan, erected it in commemoration of his empress, Noor Jehan, "the light of the world." According to Mohammedan accounts she was supremely beautiful, and had great power over her lord; she requested that he would build a tomb which would perpetuate her fame, and this great monument was the result of her command. It is inscribed as belonging to the Ranoo Begum, "ornament of the palace." Its cost was nearly three and a quarter millions sterling. Twenty thousand workmen were employed for more than twenty years in its completion. The architect was a Frenchman, "Austin de Bordeau." The building occupies the north side of a large quadrangle over the river Jumna. The entrance to the quadrangle is

through a gateway of colossal proportions, and great architectural beauty. The area is laid out in pleasant parterres, containing choice flowers and shrubs, the emblematic cypress having the chief place. The paths are laid down with freestone slabs, and have "running along the centre a basin, with a row of jets-d'eau in the middle from one extremity to the other." The quadrangle measures nine hundred and sixty-four feet by three hundred and twenty. The mausoleum, the terrace upon which it is placed, and the minarets, are all formed of the finest white marble, inlaid with precious stones. Pillars and cupolas of white marble crown the red stone wall which surrounds the quadrangle. The inside of the mosque, and of the apartments built in the walls and erected upon them, are lined with white marble. The remains of the emperor, as well as those of the empress, lie within a vault beneath the building: the descent to this vault is by a flight of tastefully-constructed steps. "Their remains are covered by two slabs of marble; and directly over these slabs, upon the floor above, in the great centre room under the dome, stand two other slabs, or cenotaphs, of the same marble, exquisitely worked in mosaic. Upon that of the queen, amid wreaths of flowers, are worked in black letters passages from the Koran. Upon the slab over the emperor there are none, merely a mosaic wall of flowers and the date of his death."

A few miles from Agra, at Secunda, there is another magnificent tomb, that of Akbar. "It stands in a square area of about forty English acres, enclosed by an embattled wall, with octagonal towers at the angles, surmounted by open pavilions, and four very noble gateways of red granite, the principal of which is inlaid with marble, and has four high marble minarets. The space within is planted with trees and divided into green alleys, leading to the central building, which is a sort of solid pyramid, surrounded externally with cloisters, galleries, and domes, diminishing gradually on ascending it, till it ends in a square platform of white marble, surrounded by most elaborate lattice-work of the same material, in the circle of which is a small altar-tomb, also of white marble, carved with a delicacy and beauty which do full justice to the material and to the graceful forms of Arabic characters which form its chief ornament." The actual place of the monarch's sepulture is in a vault of white marble at the bottom of the building.

The plain all around Agra, more especially in some directions, is marked by ruins of palaces, mosques, temples, and tombs, showing the imposing grandeur of the city of Agra in

days passed away. Its present population is considerable, but not what it once was. The high stone houses, the gardens, the canal, and the general position, must have afforded peculiar advantages to the revolted sepoys who resisted the united forces of Campbell and Havelock in 1857; and the way in which, notwithstanding these advantages, they were vanquished, displays one of the proudest triumphs of British military skill and heroism.

Mathura, situated on the west bank of the Jumna, is thirty miles from Agra, and is remarkable, with Bundrabad in its neighbourhood, for the ruins of ancient idolatrous shrines which it contains. The vicinity is more especially celebrated as the scene of the birth and early days of Krishna, the boy-god of the Hindoos. Sacred monies of a large species used to be fed by the priests and votaries—Mahahjee Scindia left a sum of money for that purpose; but the money is not forthcoming when wanted, nor are the monies protected as once they were. Still, however, the superstition is preserved.

Gwalior is a fortress in the district of the same name, in the province of Agra, situated on a rock about four miles in length, but narrow and nearly flat on the top, with sides almost perpendicular, from two to three hundred feet above the surrounding plain. The rampart conforms to the edge of the precipice all round; and the only entrance is by steps running up the side of the rock, defended on the side next the country by a wall and bastions. The area within is full of noble buildings, reservoirs of water, wells, and cultivated land; so that it is a little district within itself. At the north-west foot of a mountain is the town, which is well built. This fortress is considered as the Gibraltar of the East; but in 1780, Major Popham took it by an unexpected night escalade. Before it became subjected finally to the British, it was repeatedly attacked and taken. In the occupation of British troops it would be impregnable, at all events to a native army, whatever its force.

DELHI is called the imperial province, the city of that name having been the seat of the Mogul empire. It is to the extreme north-west of the government of the north-west provinces, and is one of the most temperate portions of Hindoostan. The chief rivers are the Ganges and the Jumna, which, during the rainy season, inundate the country, and conduce to its fertility. This division is, however, thinly inhabited compared with the lower provinces.

The chief object of interest in the province is the city of Delhi, famous as the capital of the Moguls, as the rendezvous of the revolted

sepoys of 1857; infamous for the cruelties perpetrated by the revolted upon women and children; and finally deriving celebrity from the extraordinary siege, conducted to a successful issue by a small force of British troops and native soldiers under General Wilson, against the obstinate defence of the revolted. Our engraving presents with fidelity and effect the site, architecture, and military position of the place. It is built in the form of an oblong square, is bounded on the south by the river Jumna, along which all the principal buildings, including the king's palace, stand. It is surrounded by an old wall of red granite, which was erected long before the invention of artillery. As is common with eastern cities defended by walls, a large portion of the enclosure is occupied by gardens. These run from the king's palace to the Lahore gate. Modern Delhi lies to the east and beyond the walls, and in that direction, for some miles, the ruins of the old city extend. It is not only the ancient capital of the Patan and Mogul empires—it is the natural capital of Hindoostan. It contains the grandest architecture of the East—palaces, tombs, mosques, and towers of unrivalled splendour are grouped within it. Its situation for commercial and political purposes is eminently advantageous, and was every way a suitable site for a grand, imperial, and dominant city. On taking the census of 1846, it was ascertained that Delhi contained 25,611 houses, 9945 shops, mostly one-storied, 261 mosques, 188 temples, 1 church, 678 wells, and 196 schools. The total population consisted of 137,977 souls, of whom 69,738 were males, and 68,239 females. Of these 90 families, or 327 persons, were Christians; 14,768 families, or 66,120 persons, were Mohammedans; and 19,257 families, or 71,530 persons, were Hindoos. In the year 1846 there were born 1994 males, and 1910 females. The marriages were 953 in number, and 4850 deaths occurred. Of the last, 1820 took place before the age of twelve months, 493 between twelve months and two years, 843 between two and twelve years, and 2194 above that age. The census of the thirteen villages forming the suburbs of Delhi comes down to 1847: they then contained 22,302 inhabitants—namely, of Hindoos, 709 cultivators, 14,906 non-cultivators; and of Mohammedans, 495 cultivators, and 6192 non-cultivators. Previous to the revolt of 1857 it was the great arsenal of the British government in India, and garrisoned by Hindoo and Mohammedan troops. The following brief but complete outline of its defensive capabilities, by an engineer officer,\* shows the import-

\* Captain Lawrence.

nance of the city under the British government, when the late outbreak tested that importance in so sanguinary a manner:—"Delhi is a strongly fortified city, more than seven miles in extent, having a citadel, to be taken by escalade or by regular approaches. The defences are described as being second only to those of Mooltan, which cost us a long and sanguinary siege. The walls are built of solid masonry, of no great height. The ditch is narrow, and not very deep, and the flanking works, as frequently happens in oriental fortresses, do not properly enfilade the curtain. Martello towers, however, exist at intervals: they are semicircular in form, and loopholed for musketry. Spiral staircases lead from the top of the walls down through the towers to chambers on a level with the ditch, and those are loopholed for infantry fire, most galling to an escalading party crossing the ditch. The bastions defending the curtains are also furnished with banquettes for riflemen; but these may be kept down by shelling. Fortunately the extent of the wall forbids the belief that the whole of them can be effectually manned, and much may be done by surprise and concentration that would otherwise be difficult to attain. Delhi was garrisoned by the 30th, 54th, and 74th native infantry, and a battery of native artillery; but that which rendered its possession still more important was its value as an arsenal. The arsenal in the interior of the city contained nine hundred thousand cartridges, two complete siege trains, a large number of field guns, and ten thousand muskets. The powder magazine had been long since removed, at the desire of the inhabitants, from the city to the cantonments outside Delhi, and contained not less than ten thousand barrels."

For a long time previous to the outbreak, the descendant of the great mogul was a mere puppet in the hands of the British political agents. He was a pensioner, receiving from the company £96,000 per annum; he affected the parade, without the power, of a king. The officers of the company, civil and military, treated him with all the exterior deference due to a crowned head. When "the king" went abroad, he was attended by armed escorts, and followed by a crowd of retainers. All Europeans, however distinguished their position, uncovered as "his majesty passed;" while he, bearing himself in kingly state, remained covered, no matter by whom saluted. The troops presented arms, and the people ostentatiously showed reverence to the king and the court. The envoys or representatives of the governor-general, when admitted to an audience,

approached "the king and padishaw" with folded arms, the attitude of petition. Within the precincts of the palace, over his own retainers the company conceded to the king sovereign rights, but these did not extend farther; in the city he received the homage due to a king, but could claim no service or obedience. The members of the royal family were remarkable for their low intellectual capacity, and their ungovernable passions. Of the three hundred princes and princesses of whom the royal family was composed, there were probably not three of average intellectual power. The conduct of all these persons during the late revolt was atrocious beyond description. The men perpetrated crimes at the mention of which all Europeans shudder, and the women excited them to these deeds, although their own sex and helpless infants were the victims. Most of the male members of the royal family met the doom which men inflict upon murderers, and some of the monsters had no other consolation in dying than the remembrance of the atrocities they committed upon the defenceless. The royal state, the palace, and the general grandeur of the city have been recently described in an English periodical, published in India, in terms which bring the whole in one general and striking picture to the mind.

"Few are aware of the remains of former magnificence still existing in this old imperial city, whose ruins extend over a larger space than our own metropolis, and display greater architectural glories than the latter would if reduced to a like state. A competent authority has said that the former possessors of Delhi built like giants, and finished their work like jewellers. The buildings are mostly of a fine red granite, inlaid with tracery and flowers of white and coloured marbles and precious stones; but such a fine artistic taste pervades these ornaments, that they are never out of place, nor produce a tawdry effect, but constitute a fine whole, like the decorations of our Gothic cathedrals, grand in the extended glance, yet striking in the close examination by the beauty of individual parts. However, when we know that what is called Gothic architecture was the invention of the Spanish Arabs, and by architects educated in their schools carried to most parts of Europe, in the middle ages, we shall cease to wonder at the similarity of structure in buildings so far apart as Delhi and York Minster. The Jumna Musjid, or grand mosque of Delhi, is, in fact, one of the finest Gothic edifices in the world, and, except in the broad and high flight of steps leading to the entrance, a picture of it might be taken for the cathedral front. This magnificent place of worship was built

by the Emperor Jehanghur, at the cost of ten lacs of rupees. Two minarets at the sides alone distinguish its structure from that of our own churches. These rise to a height of one hundred and thirty feet, constructed of marble and red stone, used alternately, to produce a finer effect. In our damp climate and smoky towns the beauty of this combination would soon be lost by an accumulation of moss and soot, but in the pure sky of India it is unimpaired for ever. The pillar-like minaret is not, however, an invariable characteristic of Mohammedan architecture, as in Morocco mosques are seen, especially those of an old date, with the massive square tower, by many imagined characteristic of Christian temples. In the days of Moorish science these were used as astronomical observatories. The Jumna Musjid is two hundred and sixty-one feet in length; the front is covered with marble of surpassing whiteness; the cornice has ten compartments, which are inlaid with Arabic inscriptions in black stone of the same kind, which, from the elegant form of the oriental letters, produce the finest effect; the inner pavement is of white marble slabs, ornamented with black borders, and is exceedingly beautiful; and the coolness produced by lining the walls and roof with white marble slabs is in delicious contrast to the suffocation of an Anglo-Indian church. But until we copy from the natives the principles of building adapted to the climate, as well as many other things, we must always expect to be in India like an unskilful rider on a headstrong horse—in constant fear of a fall. The pulpit is of marble, and the kibra is adorned with delicate fringe-work. The summit of the minarets gives a wide view over the city and surrounding country. Besides this fine edifice, there are other mosques; but it is unnecessary to particularise them, further than to say they are all beautiful in their kind, and some show traces of what we call the early Norman school of architecture. The imperial palace, the pride of Delhi, and wonder of the early travellers, was built by Shah Jehan. It is of red granite, and far surpasses the Kremlin in magnificence, being a structure in all respects worthy of the governors of one of the mightiest and most splendid empires which the world has seen—that of the Indian Mohammedans. The entrance gate surpasses anything of the kind in Europe, and is so high, that a man can ride through it mounted on an elephant. But this fair outside is not all: on entering, the visitor proceeds down a long aisle, like that of a cathedral, ornamented with inscriptions from the Koran and flowers, all beautifully cut, with that delicacy and patience for which Eastern workmen are so famed. In

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the middle of this is an octagon court. The apartments are all ornamented in the same manner with inlaid flowers and foliage of precious marble. Many of the rooms are lined with white marble, inlaid with flowers and leaves of green serpentine, *lapis lazuli*, blue and red porphyry, so arranged as to give the appearance of natural plants creeping over the walls. Some of the flowers have as many as sixty separate pieces of shaded stone used in their structure, that a more natural appearance might be produced. The private hall of audience, where, in former times, the Great Mogul used to receive particular persons, and confer titles of nobility, is a pavilion of white marble, opening on one side to a large garden, and on the other to the palace. Round the frieze is the motto which Moore has translated in *Lalla Rookh*:—

“ ‘ If there be an elysium on earth,  
It is this! it is this! ’ ”

The pillars and arches are inlaid with gold and carved flowers, exquisitely delicate, and inscriptions in the most elaborate Persian character. The floor is of marble, beautifully inlaid. The public hall of audience, where the shah used to sit in state to hear the complaints and receive the petitions of his subjects, is in the outer court of his palace. This, like the other, is of marble, but larger. Three sides are opened, and the fourth is closed by a black wall, clothed with inlaying and inscriptions. The throne is in the centre, raised ten feet from the ground, so that the monarch could see and be seen by any one who wished to address him, but who might be impeded by his attendants. That splendid peacock throne, which we have all heard of from our infancy, was carried off by Nadir Shah, and now graces the palace of Teheran. But still, even in its present state, that of Delhi is the most noble palace the world can boast, excelling anything which the poverty of a European imagination could ever produce, either in ancient or modern times."

Since the fall of Delhi, under the besieging army of General Wilson, in 1857, great pains have been taken to render its future government effective, and to appoint officials of intelligence, and likely by their force of character to awe the disaffected.

HURREANAH is a large district of the Delhi province. It derives its name from its verdure, the word *hurya* in Hindoostanee meaning green. It is, however, only verdant by comparison with neighbourhoods of less fertile character, as it is not on the whole a blooming territory. The Sultan Feroze conveyed by a canal the waters of the Jumna to Hissar, but the canal becoming choked up through

neglect, the irrigation to which it so much contributed was reduced, and the land fell away from its previous productiveness and cheerful aspect. A road through Hurreanah to the Punjaub was formerly a highway of traffic between Hindoostan and Cashmere, Candahar, Cabul, and Persia. The district contains extensive pasture-grounds, and formerly it was remarkable for the haunts of lions in those vicinities. The lion of Upper India is a less formidable creature than the tiger of Lower India, but the former infests neighbourhoods where more mischief can be effected by his presence. Horses, camels, and bullocks, are reared for the other provinces. Previous to the influence of the East India Company being established in these parts, the people were turbulent, and exceedingly divided by tribal and religious animosities; this was especially the case in the pergunnah of Rotuck, where village contended against village in incessant warfare. Rotuck and Bhowavery are considerable towns in Hurreanah, but the most interesting historically are Hansi and Hissar. The remains of the last-mentioned town are of vast extent; it is, indeed, difficult to define their limits. Hansi is situated near to Hissar, and contains many vestiges of ancient works and buildings.

The district of Rotuck is chiefly remarkable for the town of Rotuck, which is situated within its confines. It was once a very large place; it is now a city of ruins.

The division or province of MEERUT was formerly a part of the Delhi province. There are few things to characterise this division. It has several good towns, but none of great extent or numerous population. The chief towns are Meerut, Sirdhana, Katouli, and Hustinapore.

Meerut is the capital town of the division, and has obtained an unenviable notoriety as the focus of revolt (or at all events the first place in which the revolt was developed) of the sepoy army in 1857. The town is a small one, but the military cantonments in its neighbourhood greatly increase its importance. They are situated north of the town, and, extending for two miles, afford accommodation, it is alleged, for nearly twenty thousand men. The town is only thirty miles from Delhi, which lies south-west. The neighbourhood is a rich grassy plain, somewhat resembling the prairies of the western world.

Sirdhana, or, as some write it, Seerdhuna, is situated N.N.E. of Delhi, in latitude  $29^{\circ} 12'$  north, and longitude  $77^{\circ} 31'$  east. This is also a small town. At one time it was noted in India as the capital of "Somroo," and afterwards of his widow, Somroo Begum. The real name of Somroo was Walter Reini-

hard. That adventurer was a native of Treves. Early in life he became a French soldier, and took the name of Summer, which the natives of Hindoostan pronounced Somroo. Having come to Bengal, he entered a Swiss corps in Calcutta, from which he deserted, and fled to the upper provinces, and served under Sirdar Jung as a private soldier. Cossim Ali was then Nabob of Bengal, and he had a favourite, an Armenian, named Gregory, into whose service "Somroo" entered. It was by this adventurer that the English captives at Patna, in 1763, were massacred. He was unfaithful to the master whom he in that way unworthily served, and, choosing many masters, was unfaithful to them all. He, however, rose in the service of Nujuff Khan, who assigned to him the city, and at his death gave it over to Somroo's widow, or rather concubine, in condition of her maintaining a certain military force for the khan's advantage. This remarkable person lived long, was faithful to the company, received from them especial marks of favour, and managed the territory, the administration of which had been committed to her, with as much ability as she conducted her affairs with the company's government.

Hustinapore (or Hustinanagara) is situated fifty miles north-east from Delhi. It is built on a branch of the Ganges, formerly the bed of that river. The place is now very small, but at one time it was a great city, for its remains are spread over a wide surface, or rather the vestiges of its foundations, for ant-hills cover the extensive site.

SEHARUNPORE is a district of the Meerut division. It lies between the Jumna and the Ganges, where they run parallel, more than fifty miles apart. It is not inundated, like other river districts, yet has, without that fertilising influence, been always esteemed most productive. The extremes of heat and cold are felt in this district—the summer burning up the verdure, the winter being cold enough for fires.

Hurdwar is a town of small size but much bustle and activity in this district. It is also an emporium for a considerable extent of country, and was formerly much more so. Horses, mules, camels, tobacco, antimony, asafoetida, dried fruits,—such as apricots, figs, prunes, raisins, almonds, pistachio nuts, pomegranates, &c.,—from Cabul, Candahar, Mooltan, &c., are brought to this mart. From Cashmere and Amritsir pattoos and dootas are also conveyed to this active little place. Here also may be seen turbans, looking-glasses, toys in brass and ivory, and various articles in metals and bone, from Jeypore; shields from Rohilcund, Lucknow, and Sylhet;

and rock-salt from Lahore. Half a century ago, bows and arrow from the Doab and Mooltan might also be seen exposed for sale in Hurdwar. A vast concourse of people, arriving by caravans, crowd the town, and pitch their tents in the neighbourhood, during the fairs. A quarter of a million of persons was some time ago computed as the average influx of dealers on the two great occasions of commercial assemblage. The assemblages of devotees are as numerous as those of the traders, for at this place the Ganges bursts out from the upland and rocky country into the plains of Hindoostan. Numerous bodies of fakers make ostentatious professions of piety, and multitudes of their disciples perform their sacred ablutions in the river. These congregated multitudes present an extremely picturesque aspect. There is as much variety of costume and personal appearance as may be seen in Tiflis or other frontier towns in Georgia and Imeritia, when the Caucasian tribes repair thither for curiosity or commerce. The various sects wear colours upon their foreheads, made with ochre or paint, as tokens of the god they serve. Some of these sects never shave the head or beard, but allow the latter to flow down upon their breasts, and bind the former in tresses round their heads as a turban. The fairs at Hurdwar were formerly as certainly associated with religious feuds, as an Irish fair is marked by a faction fight or a row. Many perished in these sanguinary sectarian disturbances. The company's government has imposed regulations which effectually preserve the peace and promote the secure transaction of business.

ALLYGHUR is a district situated in the Doab of the Ganges, in about the twenty-eighth degree of north latitude, bounded by that river and the Jumna. It is well watered and fertile. Allyghur, the chief town of the district, is only remarkable for its very strong fort.

ROHILCUND is marked as a province in the lists given from M'Kenna in our second chapter, but the name of BAREILLY, which is inserted as a district of that province, has been lately given to the name of the province itself. The territory included in Bareilly, Rohilcund, and the other districts connected with them, is, with the exception of Benares, the most populous in the regulation provinces of the Agra government; but the topographical and social peculiarities of the province are not so distinguished from those of the provinces in this government already de-

scribed as to require especial notice. The town of Bareilly is of some importance, as there is a population of seventy thousand persons, and a strong fort. The population is one-third Mohammedan, a large proportion. The Ganges flows on the western boundary.

As the chief disturbances during the revolt of 1857 took place in these provinces, the following general sketch of the sphere of revolution will be useful:—"The scene on which the active operations of our Indian forces are now concentrated, assumes, in comparison with the territorial proportions of the empire, very narrow dimensions, and admits of being readily brought under a comprehensive view. The Ganges and the Jumna Rivers measure in their course the entire length of the plains of Hindoostan. To the north-west of the sources of these streams lies the Punjab, constituting the extreme province of the Bengal presidency, and at Allahabad, where the two rivers unite, commences a succession of districts terminating with Lower Bengal, in which insurrection has either never broken out, or has been successfully put down. It is between the two points thus definable, or, as may be more precisely expressed, between Allahabad to the south-east, and Umballah to the north-west, that the disturbed territories lie. They comprehend the central seats of the old Mogul power, Oude and Bengal in those days being governed by viceroys, and the Punjab having passed into the hands of the Sikhs. In the usual territorial nomenclature of India, they are described as the north-western provinces, having become attached, as new districts, in the extension of our empire, to the already settled dominions of Bengal. It is in this great district that the revolt, in its worst and most dangerous features, has been raging; and if the city of Agra be taken as a centre, a comparatively small circuit will include all the spots at which operations of immediate importance took place. Here the insurgents-in-arms were joined by all the villains and marauders representing the scum of an oriental population, in the ferment of a revolt. The chief hold of this murderous swarm was Delhi. There are but two other points at which the insurgents mustered in any considerable numbers—Bithoor and Lucknow. The former of these is the residency of the treacherous and cowardly assassin Nana Sahib, who, after his butchery at Cawnpore, intrenched himself near his own abode, with a force computed at twenty thousand men. The latter attracted the bulk of the mutineers in Oude."

## CHAPTER V.

DISTRICTS AND CITIES (*Continued*)—NON-REGULATION PROVINCES OF THE BENGAL AND NORTH-WESTERN GOVERNMENTS.

In the second chapter lists of the territories described as non-regulation provinces will be found. To give a minute particularisation of their topographical character, resources, and climates, would demand larger space than the extent of this work allows, but a general sketch may be supplied sufficient to interest the reader, and increase his information concerning the vast regions which are more or less subjected to the control of Britain.

Amongst the provinces now under consideration the PUNJAB deserves a prominent place. The whole country extending from the north-western frontier to the borders of Afghanistan and Thibet is comprehended under this general name. The capital is Lahore. Loodiana, Umritsir, Peshawur, and other large cities, surrounded by flourishing districts, are also centres of extensive influence, having all the importance of capitals in their respective regions. Upon the final conquest of the Sikhs, the Punjab was settled as a separate government subsidiary to Bengal, and under the administration of Sir Henry and Sir John Lawrence it has attained to very great prosperity. So ably has the distinguished man last named maintained the authority of his government, that during the fearful revolt of 1857, which extended to his territories, he was enabled to quell the mutiny of the insurgent sepoys with promptitude, preserve the loyalty of the people, and even organise auxiliary forces for the re-establishment of order in the north-western provinces.

The Punjab is divided for purposes of government and revenue into divisions and districts, which are as follow :—

LAHORE DIVISION.—Gordaspore; Umritsir; Sealkote; Goojranwalla; Lahore.

MOOLTAN DIVISION.—Jhung; Googaira; Mooltan.

LEIA DIVISION.—Kanghur; Dera Ghazee Khan; Dera Ismail Khan; Leia.

JHELUM DIVISION.—Shahpore; Gujerat; Jhelum; Rawul Pindee.

PESHAWUR DIVISION.—Huzara; Peshawur; Kohat.

The general reports upon the administration of the Punjab, especially for the years 1849-51, being the two first years after annexation, furnish a mass of intelligence concerning the country, which proves the value of the conquest, and the possibility, by good government, of bringing the whole British territory of India to a condition of agricultural, com-

mercial, and fiscal wealth, such as affords the brightest hope. The following document shows that this is the view taken by the directors of the company: the summary it contains of the great effects produced by the skilful administration of Sir Henry Lawrence, and the prospects, since partly realised, of prosperity to the territory, is so precise and comprehensive, that it will much abbreviate our review of the condition of this province.

*The Court of Directors of the East India Company to the Governor-General of India in Council.*

*Political Department, 26th October, 1853.*

1. Your letter in the foreign department, dated 2nd July, 1853, transmits to us a general report on the administration of the Punjab, nominally for the years 1849-50 and 1850-51 (being the first two years after the annexation of the province to the British dominions), but bringing down all the main results to the close of the third year.

2. The various divisions of the report, and of its enclosures, will be taken into special consideration in the several departments to which they relate. We will not, however, delay to express to you the high satisfaction with which we have read this record of a wise and eminently successful administration.

3. In the short period which has elapsed since the Punjab became a part of the British dominions, results have been achieved such as could scarcely have been hoped for as the reward of many years of well-directed exertions. The formidable army which it had required so many battles to subdue has been quietly disbanded, and the turbulent soldiery have settled to industrious pursuits. Peace and security reign throughout the country, and the amount of crime is as small as in our best administered territories. Justice has been made accessible, without costly formalities, to the whole population. Industry and commerce have been set free. A great mass of oppressive and burdensome taxation has been abolished. Money rents have been substituted for payments in kind, and a settlement of the land revenue has been completed in nearly the whole country, at a considerable reduction on the former amount. In the settlement the best lights of recent experience have been turned to the utmost account, and the various errors committed in a more imperfect state of our knowledge of India have been carefully avoided. Cultivation has already largely increased. Notwithstanding the great sacrifices of revenue, there was a surplus, after defraying the civil and the local military expenses, of fifty-two lacs in the first, and sixty-four and a half lacs in the second year after annexation. During the next ten years the construction of the Baree Doab canal and its branches, and of the great net-work of roads already in rapid progress, will absorb the greater part of the surplus; but even during this interval, according to the board's estimate, a balance will be left of more than double the amount of the cost of two corps, at which the governor-general computes the augmentation of the general military expenses of India due to the acquisition of the Punjab. After the important works in question are completed, the board of administration, apparently on sound data, calculates on a permanent surplus of fifty lacs per annum applicable to general purposes.

4. Results like these reflect the highest honour on the administration of your lordship in council, and on the system of Indian government generally. It is a source of just pride to us that our services, civil and military, should have afforded men capable, in so short a time, of carrying into full effect such a series of enlightened and beneficent measures. The executive functionaries in the subordinate ranks have proved themselves worthy of the honourable career which awaits them. The members of the board of administration, Sir Henry Lawrence, Mr. John Lawrence, Mr. Mansell, and Mr. Montgomery, have entitled themselves to be placed in the foremost rank of Indian administrators.

5. We approve your intention of printing and publishing the report for general information, and, as we shall take the same course in this country, it will be unnecessary for you to send us any copies.

We are, &c.,

R. ELLICE.

J. OLIPHANT.

&c. &c.

The Punjaub proper is distinguished from the Cis and Trans-Sutlej states. The first of the three departments in this classification comprises that portion of Runjeet Singh's country not included in the two latter. The Cis-Sutlej is that portion of the country bearing the general name of Punjaub, which formed the borders of the Sikh state—conquests made by the wild and predatory horsemen of the Khalsa army. The Trans-Sutlej is comprised in the Jullundur Doab, and the mountain region of Kangra. The entire Punjaub is in the form of a vast triangle, containing five doabs lying between the five rivers which give to the whole region its name. The Cis-Sutlej states comprise a tract of country which lies between the British north-western frontier and the river Sutlej. The Trans-Sutlej states were surrendered to the British in 1846: they are comprised, as already stated, in the Jullundur Doab and the hill region. The former portion of country is situated between the Beas and the Sutlej: the hill country ranges between the Ravee and the Beas.

The PUNJAUB PROPER will first receive notice. This territory contains four out of the five doabs already referred to, and comprehends the historic portions of the country; as Sir Henry Lawrence said, "all those tracts most difficult to defend, most arduous to govern, and most requiring physical, social, and moral improvement." In its greatest breadth it reaches from the seventieth to the seventy-fifth meridian of longitude, and in its greatest length from the thirty-fourth to the twenty-ninth parallel of north latitude. The apex of the triangle is found at the extreme south, where the five rivers mingle, the mighty Indus receiving the others into its bosom. The eastern side is washed by the Sutlej, and the Beas, which forms a junction with the Sutlej. The western side is marked

by the Sulimance range, and the mountains which extend to the valley of the Cabul River. In the north-west angle the base rests on the hills which overlook the valley of Peshawur and Huzzara; thence proceeding eastward it touches the lower boundary of the country allotted to Gholab Singh upon the conquest of the Sikhs—the region of Jummoo and Cashmere. The four doabs which constitute "the Punjaub proper" are still recognised by the designations which they obtained under the Mogul reign:—Baree Doab lies between the Beas and the Ravee; Rechemah Doab is between the Ravee and the Chenab; Chuj Doab is situated between the Chenab and the Jhelum; the Scinde Saugor Doab, which is also called "the Ocean of the Indus," is enclosed by that river and by the Jhelum. The Baree Doab is the most celebrated, as being the home of the Sikh nation, and containing the three greatest cities—Lahore, Umritsir, and Mooltan.

The whole of this country is most valuable and productive. There is a strange regularity of physical character in all the four doabs of which it is constituted. The centres of these doabs comprise large tracts covered with brushwood and jungle, inhabited by the aborigines of the country, an ignorant, barbarous people, who lead a nomad life. They cultivate small spots around their dwellings, which are like oases in the desert. The water lies deep, but the soil is rich, and repays any toil expended in digging wells for irrigation. In these wild regions herds of fine cattle are nurtured: oxen, buffaloes, sheep, goats, camels, and horses are bred in great numbers. The camels of the Cabul caravans are supplied from these wild strips of country. From these woody regions all the great cities derive their fuel; and thence grass is obtained for the cavalry cantonments and the horses of private persons. "Portions of it will become the scene of gigantic undertakings, which will tax the skill and resources of the state, but which will, ultimately, yield an ample return for the outlay of capital. Indeed, the Punjaub could ill spare its wastes; they are almost as important as the cultivated tracts." \* This opinion, although uttered by so eminent a person, that any country, however situated, could not spare its wastes, is not to be entertained; the productions of these wastes would, in a more scientific way, be produced elsewhere, or the increased wealth of extended and profitable cultivation enable the cultivators to bring from a distance what now occupies the place where advantageous culture should reign. Between these central strips and the rivers by which each

\* Sir Henry Lawrence.



doab is bounded, fertile lands, amply irrigated, spread away, teeming with the natural wealth of northern Ind. These lands are not picturesque, and but seldom undulated; but, like the wide prairies of the western hemisphere, offer boundless agricultural resources. The husbandmen by whom these rich plains are tilled, are brave, skilful, and industrious; a robust, hardy, self-reliant race, ready to hold the plough or wield the sword, as occasion requires. In the higher parts of the country innumerable rills distil their fertilising influence upon the soil as they trickle from the mountains: about eighty miles of the upper part of the Punjaub contains a net-work of these rivulets, which, like veins in the animal system, spread over the whole surface. In the Scinde Saugor Doab, the central strip is but little wooded, and is a trackless, sandy waste. This doab is somewhat undulated, and therefore, notwithstanding its desert and salt tracts, is more picturesque. The salt range lies east and west from the Jhelum to the Indus, then, reappearing on the opposite bank of the latter river, extends to the Sulimane hills. The veins of rock-salt in this region are of great value, and its produce much prized in India, where the prejudice against sea-made salt is very great, partly arising from the way in which it is adulterated for the markets of the interior. The upper and lower Scinde Saugor are wild, sterile, and monotonous, except where the land, breaking into abrupt glens, and sweeping into waves of unequal surface, relieves the sameness of the general waste.

The population of "the Punjaub proper" is chiefly Jat. Many of them are Mohammedans in religion, but the great majority inherit the Sikh faith. The Gujurs are also numerous and nomad; they are good agriculturists, but better shepherds. They are far superior to the Gujurs of Hindoostan in industry, integrity, and civil order. The Rajpoots have so often made successful predatory incursions, that they have, in course of time, become numerous; they are indifferent cultivators, but good soldiers. There are various sects of Mohammedans, of Afghan, Persian, and Central Asia origin; but they are in bad reputation, and are generally sulky or dejected. The Pathans have, however, acquired consequence: Mooltan is their chief residence. They are a bold, energetic, and persevering race. Runjeet Singh had much difficulty in effecting their subjugation. Major Edwardes found in them important auxiliaries against the Sikh army when before Mooltan; and when, during the second siege, General Whish conducted his operations against that place, it was with Pathans and

Afghans chiefly that Edwardes and Lake kept open the communications in the rear of the besieging army. Raens, Dogras, and other tribes less noted are scattered over the country. The Raens, although not numerous as a whole, take up their residence in the neighbourhood of every great city as market-gardeners, and are unrivalled either in Asia or Europe in this department of cultivation. All the tribes above named furnish the soldiers and cultivators: the merchants and traders are of other tribes; they are chiefly taken from the Khutrees. This class is despised by all the other races; traders and accountants being supposed to be effeminate persons. This contempt is not justified by facts, although some occasion for it seems to exist in the peaceable deportment of the Khutrees, who are not disposed to appeal to arms like their ruder brethren, on every occasion of difference, personal or national. This class has often exemplified superior courage, and always maintained a social status superior in civilization to the agricultural and soldier tribes. Of late years the Brahmins have usurped many positions of importance, and increased the natural hatred to their caste and religion. From the Chenab to the Indus the Hindoo race is numerous, and they are mostly Mohammedans. It may be seen from these classes into which the population is divided, that the elements of social antagonism are active and numerous. With the single exception of the Sikhs, it is remarkable that the Hindoo races, whether converts to a foreign creed, or professors of their ancestral faith, consider themselves as subjects by nature, and born to obedience. They are disposed to regard each successive dynasty with equal favour or equal indifference; whereas, the pure Mussulman races, descendants of the Arab conquerors of Asia, retain much of the ferocity, bigotry, and independence of ancient days. They look upon empire as their heritage, and consider themselves as foreigners settled in the land for the purpose of ruling it. They hate every dynasty except their own, and regard the British as the worst, because the most powerful, of usurpers. East of the Indus, then, the vast majority of the population are our natural subjects; beyond that river they are our natural antagonists.

The climate of "the Punjaub proper" is uncertain, but much more temperate than that of Hindoostan. Forest and fruit-trees are not abundant, except in the neighbourhood of Mooltan, where dense groves of date and palm are picturesque to the eye, and beneficial to the people.

Under the Sikh administration, before the

British conquest, the state of the country as to the repression of crime, or the redress of wrongs, was unsatisfactory. "Written law there was none: still, rude justice was dealt out. Private property in land, the relative rights of landholders and cultivators, the corporate capacities of village communities, were all recognised. Under the direction of the local authorities, private arbitration was extensively resorted to. The most difficult questions of real and personal property were adjudicated by these tribunals. The adjustment of affairs in a commercial emporium like Umritsir, required no further interposition than this: the arbitrators would, according to their respective faiths, consult the Mussulman Shureh, or the Hindoo Shaster; the kazees and kanoongoes exercised, privately and indirectly, those functions which had descended to them since the imperial times. The former continued to ordain marriage ceremonies, to register last testaments, and attest deeds; the latter to declare recorded facts, and expound local customs. The maharajah constantly made tours through his dominions: he would listen to complainants during his rides, and he would become angered with any governor in whose province complaints were numerous. At court, also, he would receive individual appeals."\*

When the French General Avitabile obtained influence with Runjeet Singh, he introduced European modes of punishment, and especially hanging. Previously fine, mutilation, or death by being blown from a cannon's mouth, were the penal inflictions exclusively in use. When the British inflicted upon the Sikhs their penultimate defeat, reform under the influence of the Lawrences was vigorously carried out. The following summary of their efforts, and of the successes attending them, were given by the commissioners of the Punjab in their report to the government:—"The overgrown army was reduced; the discharged soldiers were paid up; the troops were paid, disciplined, and worked with regularity; the finances were scrutinized; the arrears justly due from the tax-gatherers were demanded with rigour; efforts were made, by the enforcement of economy, to free the exchequer from its long accruing liabilities. In the fiscal department, arrangements were made to fix and limit both the demand on the people and the remuneration of the revenue officers. Summary settlements of the land revenue were made, and a liberal salary was allowed to the kardars. It was hoped that by these means the people would have to pay less, while the state received more. The multiplicity of indirect and miscellaneous

taxes was simplified, and the budget was so framed that the revenue, while restricted to a few fixed duties, should not be diminished. Here again, it was believed that a relief would be afforded to the people without any sacrifice to the state interests. Individuals of character and repute were appointed as separate administrators of civil and criminal justice. The penal code was reduced to writing, and rendered more severe and just, and yet more humane. Heinous crimes were referred to the council of regency, and appeals from all the local rulers were regularly heard. Official misfeasance was systematically prosecuted. European officers were deputed to visit the out-lying districts. All the chiefs, who might be considered to represent the intelligence, the honesty and influential interests of the country, were summoned to Lahore, for the purpose of framing rules and regulations for the future; and an assembly of fifty Sikh elders, heads of villages, under the guidance of Sirdar Lena Singh, sat for some months at Lahore, in the autumn of 1847, to frame a code of simple law for the guidance of the Sikh people. The resources of the kingdom were examined, and their development was studied. Plans were formed for the construction of new canals, the repair of old ones, the re-opening of ruined wells, and the re-peopling of deserted villages. An engineer of rank and experience was appointed from the British service; and three lacs from the revenue were set apart by the council for public improvements."

This glowing picture was not over coloured. All these improvements were attempted with every prospect of complete success, in consequence of the affairs of the Punjab having been committed to competent and vigorous men, whose intellectual attainments and administrative talents secured feasibility of plan and promptitude of execution.

These bright prospects were darkened by the thunder-cloud of war. The mother of Dhuleep Singh carried on a course of political intrigue such as would not have been possible in any other part of India. Women hold a higher place in the social regulations of the Khalsa than would be possible in a Mohammedan or Brahminical community. Whatever advantage the Sikh people derived from this in the happiness of their homesteads, they suffered much from it politically, for the chief plotters of the court, and the most reckless and unprincipled, were the royal ladies. Their capacity to comprehend the interests of their country, and its great political relations, was small; but their aptitude for finesse was extraordinary, and, at last, their intrigues invoked the fall of their

\* Blue-book.

country before an injured and superior power. The labours of the British agents in 1847 were interrupted by the revolt of Moolraj, the resistance of his soldiery, and the rapid succession of revolts, until all the chiefs of note, except Gholab Singh, were in arms. The bolt of battle smote the whole land; the avenging arms of England penetrated every defile and fastness from Mooltan to Peshawur; the power of the Khalsa perished, and the sceptre of Lahore was trodden in the dust. English power became ascendant without any intermediate accessories of rajahs, or chiefs, or governments; the cause of reform and administrative efficiency, so well begun, was resumed, and the genius of the Lawrences and Major (now Colonel) Edwardes had full scope in their noble counsels and operations. The good work has gone on, and whoever desires to study this interesting country, its people, its extraordinary advancement in prosperity and civilization within the last eight years, must compare its present condition with what it was when the Lawrences and Edwardes began their labours.\*

The frontiers of the country thus briefly described are extremely interesting in most directions.

The district of HUZZARA is in the north-west angle of the Scinde Saugor Doab. It consists of a hilly country; and nestled among the hills are valleys bright and beautiful with verdure and wild flowers, or covered with huge masses of disjected rocks, between which spring up a great variety of the wild products of hilly regions in tropical latitudes. Three-fifths of the whole of this district are rock and hill. The plain of Huzzara is the only vale of any extent: in this the district-capital, Hurreeppore, is situated, and also the cantonment of Burookate. In the wild mountains which bound this district a brave and indomitable race have long maintained their independence. They set at defiance the Moguls; and Runjeet Singh and his Sikhs, in the acme of their glory, failed to subjugate them. Every crag and ravine was a fortress for freedom—

"'Twas sweeter to bleed for an age at her shrine,  
Than to sleep for one moment in chains."

What arms could not effect, British moral influence accomplished. Major Abbot, having been placed in charge of the district before and subsequent to the last Sikh war, conciliated the gallant mountaineers by his justice and moderation. The country offers to its inhabitants so many means of defence against disciplined forces, and such facilities for eluding pursuit, that except under judicious

management the allegiance of these tribes can never be secured.

PESHAWUR is situated to the north-west of Huzzara on the right bank of the Indus. It contains four divisions—Eusufzye, Hust-nuggur, Doaba, and Peshawur proper. The valley of Peshawur has become almost as famed for its beauty as the vale of Cashmere. It forms the extreme western corner of the British empire in India. On one side only it is open to the plain of the Indus; it is in all other directions begirt by hills—the Khyber, Mohmunud, Swat, and Khuttuk. The Cabul River and its tributaries water the valley effectually, ensuring its irrigation and fertility. The total area is two thousand four hundred square miles. There is historic interest connected with this vale, for the great road over which all invaders of India have passed lies through it. It is thus the key of India. Peshawur proper is divided into two portions, one lying upon the right bank of the Cabul River, and adjoining the Khuttuk and Afreedee hills; the other is a triangular territory not unlike in form to the whole Punjaub. This triangle is bounded by the Cabul River and the Bara River on either side, and the base by the Khyber hills. This is the loveliest and most fertile spot in the whole valley, and the city of Peshawur stands in the midst of it. The inhabitants of Peshawur proper belong to mixed races, Afreedees, Hindoos, and certain aboriginal tribes being the most numerous. Previous to the last Sikh war Gholab Singh, under the guidance of Colonel G. Lawrence, effected much improvement in the condition of the people. After the annexation, a strong garrison of more than ten thousand men occupied Peshawur; but this force was gradually weakened after 1853, and was considerably reduced at the period of the mutiny in 1857. The peace, if not the security, of the Punjaub proper, depends upon the relations with the tribes on the Peshawur frontier. Some of these are held in subjection to the British, some in friendly alliance. To the south of Peshawur is Kohat, a valley thirty-five miles long, four miles broad. Of this and the surrounding neighbourhood, we select the following description officially given to the Directors of the East India Company:—

"It is important to the British government as connecting Peshawur with our other Trans-Indus possessions. Kohat is only approachable from Peshawur by two passes, both passing through the Afreedee hills; the shortest and most practicable is a dangerous defile of fourteen miles, with little water; the second is a more difficult and more circuitous pass, held by the Jauckhel Afreedees

\* Indian Blue-books; Edwardes's *Year in the Punjaub*.

and called after their name. From the Indus it is also approached by two passes, that of Koolshalgurh, and that of Kalabagh, both passing through the Khuttuk hills. A like number connect it with Bunnoo, the Soorduk pass, seven miles long, direct between Bahadoor Kheyl and Luttumner, and the Koonk-i-gao, a circuitous but safer route from Nürree to Khurruck. The revenue is fixed at a low rate, as the villagers are refractory, and, if pressed, betake themselves to the hills. Those portions, however, which are held by the hill tribe of Khuttuks are usually quiet. The Khuttuks indeed have, in this neighbourhood, been uniformly faithful and obedient, and their chief, Khevaja Mohammed Khan, who holds in farm the southern hill portion, deserves well of the government for various acts of fidelity and good service. The valley is famous for its salt mines, the chief of which, at Bahadoor Kheyl, is guarded by a fort. At Kohat itself there is also a force, with a cantonment and a fort.

"In continuation of the Kohat valley, there runs the valley of Hungoo, twenty miles long by two or three broad, and opens into the plains of Meeranzye. The latter plain, about nine miles square, and bounded on the south-west by the Khoorun River, scarcely twenty miles distant from where it emerges into the Bunnoo plain, is held by seven fortified villages, which, by order of the most noble the governor-general, have been taken under British protection. Each village is an independent commonwealth, but, unfortunately, the communities have ranged themselves under two opposing factions. This internal strife is fomented by the Wuzerees and other tribes, who, by interference and encroachments, have contrived to appropriate some of the choicest lands in the valley."

South of Kohat lies the valley of Bunnoo, only accessible by the two passes of Soorduk and Koonk-i-gao. "The lands are chiefly rich and fertile, intersected by the Khoorum, and irrigated by water-cuts. The only uncultivated portion is the 'Thul,' or pasturage ground, at the base of the hills. During the winter months the Wuzerees pasture their flocks and herds, and erect patriarchal huts of skins with wooden frame-work. In the summer months they retire to the cold mountain heights, taking their cattle and dwellings with them. This tribe formerly wrested a portion of the cultivated lands from the Bunnoochees, and have been confirmed in their possession. The villages are well built, and were once walled in, but all fortifications have been now dismantled. There is a substantial fort at Dhuleepghur, the capital, and a mili-

tary road leading to it. A cantonment has lately been added. Notwithstanding the efforts that have been made for their amelioration, the people are still evil disposed and indifferent to human life, though some improvement in their habits is certainly perceptible. However, much of their demoralisation is owing to the injudicious combination of weakness and severity with which the Sikhs used to treat them." \* In 1847 Lieutenant (now Colonel) Edwardes was dispatched with a Sikh force to collect revenue, but did not succeed; the next year the same officer, entrusted with more authority, conducted a similar force into the valley, and, by his conciliation and firmness happily blended, succeeded in removing dissatisfaction, and organising a revenue system.

A series of valleys stretch away in these boundary regions, accessible only by passes, irrigated by mountain streams, and peopled by races exceedingly diverse in their habits and character, but all robust and brave.

Shah Nawaz Khan farmed the government revenue, and preserved the peace of some of these districts. The Sikhs, jealous of his attachment to the English, deposed him before the last Sikh war, but Major (Colonel) Edwardes reinstated him when the annexation took place.

The defiles of the Sulimane range, the "three Tokes," and the campaign of the Derajat, are wild regions, generally sterile, difficult of access, infested by robbers, the agricultural inhabitants dwelling in fortified villages.

The cultivated line of the Indus, descending from the hills, is exceedingly picturesque in some places. Dera Ghuznee Khan is a spot of peculiar loveliness, remarkable for its beautiful and prolific groves of dates.

The whole of the Huzzara and Trans-Indus frontier is inhabited by tribes who have by their courage and depredations sustained a certain notoriety for ages. It would occupy too much space to give a minute notice of them. The following list comprises the chief tribes, and the forces which they can bring into the field:—

Turnoulees . . . . .	6,000
Afreedes . . . . .	15,000
Momunds . . . . .	12,000
Khuttuks . . . . .	15,000
Enusfzyes . . . . .	80,000
Wuzerees . . . . .	15,000
Kusranees . . . . .	5,000
Belooch tribes . . . . .	25,000
Sheeranees . . . . .	10,000
Bhuttenees . . . . .	5,000

Nearly one hundred and fifty thousand men could be summoned to arms against the Bri-

\* Major (now Colonel) Edwardes.

tish along the frontier hills from Peshawur and Huzzara to Scinde. Motives of plunder keep some in arms almost constantly, a restless and reckless disposition influences others; but the chief sources of apprehension from the incursions of these predatory races are their indisposition to taxes, which they regard as tribute to the stranger, and an indignity; and their religious fanaticism, by which their reluctance to pay tribute is aggravated. They are all Mohammedans, entirely under the influence of their religious teachers, and sometimes goaded almost to madness by the fanaticism which such of their instructors as lay claim to extraordinary communications with Heaven are generally able to inspire. As a specimen of the faith and feeling disseminated among these tribes, and the more martial races of India and Afghanistan generally, the following, which was widely diffused during the revolt of 1857, will suffice to show the stimuli which these rough, brave races may receive whenever it is deemed necessary to incite them to disloyalty:—

“In the name of the merciful and compassionate God.  
After the praises of God and laudation of the Chief of Prophets,  
[Be it known that] this tract which the pen is inditing refers to waging war against the infidels.  
To fight for the Faith, and not through greedy desire of capturing cities.  
This is called by the people of Islam, in their religious code, a Jihad.  
What is told of the excellence of the Jihad in the Ku’ran and the traditions,  
That we are about to recount, impress it a little on your memory.  
God enjoins that ye, if ye be indeed of the true faith, Should straight prepare for this war of Islam against the misbelievers.  
He, on whose feet falls the dust in the ranks of war against the infidels,  
Has escaped hell, and is safe from penal fires.  
The Moslem, who has fought the good fight but for an instant,  
The garden of eternal bliss has become his due.  
O brother! hearken to the saying of the Prophet,  
The garden of Paradise is under the points of your swords.  
He that in this cause gives heartily his worldly wealth,  
God will give him seven hundred fold in the day of judgment.  
He that gives both his gold and the strokes of his sword,  
God will return him a seven thousand fold reward.  
He that with his wealth supplies arms to the Ghazi,  
To him also God will give the recompense of a combatant in the Jihad.  
He that neither goes himself to the war nor expends wealth in the cause,  
God will hurl on him chastisement—ay! even before his death.  
They who fall in the holy cause, though several in pieces,  
Die not, but live ever happy in the garden of bliss.  
Lo! for base greed the thousands of soldiers ye behold,  
Quitting their homes, lose life without uttering a groan.

Strange that ye call yourselves the followers of Islam,  
Yet with false excuses turn aside from the path of God.  
Ye truly have long forgotten to tread this righteous way:  
In the love of wives and children ye have forgotten your God.  
How long, wrapped up in this love, will ye slumber at home?  
Tell how long will ye be safe from the clutches of death?  
To-day if, of free will, ye surrender life for God,  
To-morrow ye shall revel in the Eden of bliss.  
If for God ye relinquish the pleasures of the world,  
Ye shall wrap yourselves for ever with heavenly joys as with a robe.  
Is it better to die abject and wretched in your homes,  
Or to devote your lives nobly in God’s holy cause?  
Ye will rue it if ye give not your lives for the cause.  
And say, now, how will ye show your faces to the Prophet?  
There is but one condition, that ye obey your imam with heart and soul;  
Else ’twill be in vain even to draw the sword.  
He that begins to fight in the Jihad, according to the dictates of his own will,  
His labour is fruitless—his blood will stream in vain.  
They who know their God and Mohammed aright  
Obey from their heart the commandments of their leaders.  
To the people of Islam it suffices to give a summons thus far,  
Let us now bring this invitation to a close.  
O God of the heavens and the earth! Lord of thy creatures!  
Give now to Moslems the power of commencing the Jihad with great might.  
Give thine own strength, and succour thy faithful people,  
And fulfil the promise thou hast made of victory to them—  
Fulfil thy word, O King! to Islam in such wise,  
That not a word may be heard save Allah, Allah!”

In the reports made to the directors of the Honourable East India Company, these tribes are represented as incapable of combination, but formidable in desultory attacks. Under a strong religious excitement they might, however, act simultaneously, if not in combination, and a very considerable force would be required to resist their prowess. It is of the utmost importance that the city and province of Peshawur be sufficiently guarded, and that its administration be such as to secure the contentment of its inhabitants. According to a very old Persian work, written in the time of Sultan Baber, the province received its name from Mahmoud of Ghuznee, when he undertook his first expedition beyond the Indus. The former name was Bagram; but Mahmoud, dissatisfied with its site, directed a new town to be erected on an advanced piece of elevated ground. The Persian verb “to bring forward” is “pesh-awurdan,”—hence “Peshawur,” or the “advanced.” The city is about forty-five miles from the right bank of the Indus. It is in form an irregular oblong, and is surrounded by a brick wall

twenty feet in height, strengthened by round towers, or bastions at the angles. There is a large suburb called Sir Assea, which has its own walls and gates. The circumference of the city and suburbs is five thousand five hundred yards, and there are thirteen gates. Troops or city police guard these gates. With the exception of two elevations the city stands on a level space. A brook runs through part of the city, which Burns and other travellers represent as sedgy and neglected, but which Mr. H. G. Raverty describes as crossed by bridges. The higher parts of the city are picturesque; the houses are large and gloomy, but considering the site and surrounding objects, these circumstances contribute to that effect. In consequence of the frequent occurrence of earthquakes in Peshawur and its neighbourhood, the houses, although built of sun-burnt bricks, are placed in wooden frames. The Sir Assea is inhabited by Hindoos and Mohammedans, in equal numbers. In 1852 there were 7306 houses, of which 4989 belonged to Mohammedans, and the remaining 2317 to Hindoos, Sikhs, and Khutrees. There were, besides, 725 suburban houses, occupied by Cashmerians and natives of the Peshawur valley. The population is little short of 60,000. When the dust storms occur, and they are not infrequent, the houses, bazaars, streets, and every object in and around the city are covered with dust; at such times the gloomy appearance of the place is unpleasant yet striking. Most of the accounts which travellers have given of this city appear to have rested on report, for there are not at present any traces of the grandeur of edifices, which, if they had existed at the time when their splendour was affirmed, would be in existence still. One mosque of superior architecture raises its tall and tasteful minarets above the town; but even this has been exaggerated as to its architectural pretensions. The city is surrounded by gardens, chiefly for vegetables, and there are the remains of several places called gardens, which were once beautiful, where persons of distinction formerly enjoyed their summer retreats. Shrines and tombs are also common in the neighbourhood, and beautiful cypress-trees are generally planted in their vicinity. The Balla Hissar is a rude fort of no great strength; there is a beautiful garden in connexion with it, which is called Shalah-i-Mah, or "the light of the moon." Throughout the province there are ruins of ancient temples and palaces, and, according to the Greek historians, cities of importance existed there in their early acquaintance with it.

The produce of the province is varied.

Cotton and corn are cultivated, but neither beyond what is wanted for the use of the inhabitants. The orchards bring forth good fruits, but only of a few kinds, more especially pears, quinces, plums, peaches, pomegranates, and a species of sloe called *amink*, which grows in abundance. The vine flourishes; a grape gleaned in June is small but of delicious flavour. In July rich and large-sized grapes are gathered; many of the branches weigh four and five pounds each. The vegetable gardens are very prolific; most of the species of vegetables known in England and in India are cultivated with success. The flora of the province is rich. The violet, commonly called "the Prophet's flower," is to be seen everywhere, it is a sweet and beautiful flower; the daisy, also, lifts its "modest, crimson-tipp'd" head in every field—a welcome sight to our soldiers. There is no other part of India where an Englishman can live so cheaply, and at the same time so comfortably, and after his home manner. Eggs, fowl, meat, game, and river fish are in abundance.

Having thus described the Punjaub proper, there remain two sections of the province to notice—the Cis-Sutlej, and the Trans-Sutlej. The Cis-Sutlej has been divided into five districts—namely, Ferozepore, Loodiana, Umballah, Thanusar, and Simla.

SIMLA consists of hill dependencies, ceded to the British after the Nepaulese war of 1814. Within its circle are fifty independent chiefships, and nine dependent states, also several hill rajahs and ranas, all of whom have jurisdiction within their own estates.

The town of Ferozepore is an important military station; it is about fifty-two miles S.S.E. from Lahore, the capital of the whole Sikh region, in latitude  $30^{\circ} 55'$  north, and longitude  $74^{\circ} 35'$  east. Mr. Montgomery, the commissioner for the Lahore division, contemplated, before the breaking out of the revolt in 1857, the establishment of pontoons at Ferozepore, similar to those at Agra. They were to be manufactured in England, and landed at Bombay, to be brought up the Indus to Mooltan and Ferozepore by steamers.

The town of Loodiana occupies a site on the southern bank of a small branch of the Sutlej, in latitude  $30^{\circ} 49'$  north, and longitude  $75^{\circ} 48'$  east. It is one hundred and fifteen miles south-east from Lahore, and one hundred and seventy N.N.E. from Delhi. It is an important military station. When the British extended their authority to the Sutlej, in 1803, Lord Lake recommended the selection of Loodiana as a fortified post, to provide against incursions from the Sikhs. The population is not numerous. The climate is remarkable for extremes of heat and cold;

the cold season lasts four months, and is more severe than it is sometimes in much higher latitudes.

The town of Umballah is only important strategically, in case of military operations; it was the rendezvous of the armies collected by Lord Gough to prosecute the last Sikh war. It is situated in latitude  $30^{\circ} 35'$  north, and longitude  $76^{\circ} 19'$  east.

Thanusar is a very ancient town, eighty-three miles north by east from the city of Delhi, in latitude  $29^{\circ} 55'$  north, and longitude  $76^{\circ} 48'$  east. "Near to this place stood the ancient city of Hushnapore."\*

The TRANS-SUTLEJ states were ceded to the British in 1846. The commissioners' report to the government of the India-house thus describes them:—"They consist of the Jullundur Doab, situated between the Beas and the Sutlej, and the hill territory, lying between the Ravee and the Beas. The extreme north-west boundary adjoins the Jummoo territory; the northern includes the snowy range of the Himalayas, and touches the limits of Ladakh and Thibet. The northern capital is Kangra, celebrated for a fortress which, during the period of Mohammedan ascendancy, was an important point in all political combinations. At the close of the Sutlej campaign, the governor of this stronghold, which had so long been deemed impregnable by all native powers, refused to surrender it. A force was assembled, but before the batteries were opened the garrison capitulated. In this alpine region are included the protected principalities of Mundi, Sookait, and Cumba. In respect of physical features this hill tract is the finest district in the Punjab; it is a succession of hills and valleys, many of which are overlooked by the snowy range. Among these valleys, the most fertile is that of Kangra, on the northern side of which the sanatorium of Dhurmsala is placed. It is profusely irrigated from the hill torrents, conducted by the husbandmen into countless channels. Its fertility is almost unrivalled. Three harvests are produced in the year. The rice is the finest in Upper India. To the north-east stretches the mountainous table-land of Mundi, with an European climate. Beyond that, again, are the petty chiefships which adjoin the Simla hills. In many parts of this region there are magnificent forests of timber-trees; fruit-trees and hedgerows are everywhere abundant." The people do not resemble the Trans-Indus population. The latter are fierce, wild, and predatory; the former are pure Rajpoots, and are honest and peaceable. They are, however, warlike, and during the insurrec-

\* Abul Fazel.

tion of 1848 were reluctant to lay down their arms. They are industrious and skilful agriculturists, but scientific agriculture is yet in its infancy in the Trans-Sutlej states.

The JULLUNDUR DOAB is one of the fairest and richest provinces in all the Punjab. The plain is interspersed with towns and villages, where the people have many comforts, and display an aptitude for civilisation of a high order. The two chief towns of the Trans-Sutlej states are Hooshiarpore and Jullundur. Opposite Loodiana, on the other side of the river, is the fortress of Philoor, which was formerly considered the key of the Punjab. It is now an ordnance store and magazine.

There is one independent territory in this region—KAPORETHULLA. It lies along the Beas, towards its junction with the Sutlej. This petty state is all that now remains of the great Sikh empire, the terror of which prevailed from Delhi to Teheran, and the name of which was a spell even in the high quarters of British power. The population is of great density all over the Jullundur Doab—"four hundred and twenty souls to the square mile."\*

The Trans-Sutlej states are the most profitable and most easily managed of any comprehended in the general name of the Punjab.

These provinces,—the Cis-Sutlej, the Trans-Sutlej, and Punjab proper,—taken as a whole, constitute one of the most important Asiatic possessions of Great Britain, as regards fertility, population, system of government, and present development of material resources.

The capital of all these regions is Lahore. This is the military city of the Sikhs, and was, not many years ago, the haughty metropolis of the Khalsa hosts. It is built upon the south side of the Ravee River, in latitude  $31^{\circ} 36'$  north, and longitude  $74^{\circ} 3'$  east. The river is in width about three hundred yards, but neither deep nor rapid, except during the periodical rains. The town has an old and in many respects a dilapidated look, which is increased by its gloomy and decayed fort. During the Sikh reign persons of peaceable habits and reputed wealth sought Umritsir in preference, as the changes and revolutions of faction at Lahore rendered it insecure. With all its pride and power, it was neither a wealthy nor respectable city. The intrigues and corruptions of the court injured it morally and commercially, impeding its prosperity, and distracting its social life. Its mosques, minarets, and mausolea, give it a peculiar interest. The mausoleum of Jehanghur, about two miles north of Lahore, is a very extensive and even magnificent building. The tomb of

\* Government report.

Noor Jehun Begum is rather more than half the dimensions of the former, and is an object of interest to the traveller. The travelling distance of Lahore from Delhi is considerably under four hundred miles; from Bombay it is a thousand, and from Calcutta at least a third more. The labours of Major Macgregor, the British agent, to improve Lahore, and to induce the citizens to exert themselves for the same object, have been energetic, intelligent, and successful. He has caused many of the streets to be widened and paved by the consent of the people, and at their own expense. The verandahs, lately of grass, and therefore quickly inflammable, have been displaced by wood verandahs, prettily carved and painted, as individual taste guided the decorations, and the streets have assumed a light and graceful appearance previously unknown. The roads leading through the city gates have been "metalled," and a circular road round the city has been repaired and planted. An old palace, crumbling into ruins, near the Delhi gate, has, with its convenient grounds, been adapted to a large, and even handsome, market-place. The old market-places have been enlarged and paved. A system of city drainage has been ably carried out. Some suppose that the cleanliness and beauty of Umritsir is now rivalled by Lahore. The city police, "small, active, intelligent, and well armed, are an excellent detective as well as protective body." The most agreeable feature of promise connected with Lahore is the public spirit of the people, who are ready to take up every scheme of improvement which the resident civil officer recommends for their adoption.

MOOLTAN was once a vast and powerful country. When Abul Fazel composed the Institutes of Akbar, it was one of the largest provinces of the empire, extending to the frontier of Persia, and comprehended all the territories now designated Mooltan, Beloochistan, Scinde, Shekarpore, Sewistan, Tatta, and the doabs connected with Lahore. It is now a comparatively limited region; having been comprehended within the Sikh dominions, it is now regarded as a part of the Punjab. The city of Mooltan has become notorious as the scene of the revolt and desperate resistance of Moolraj, the murder of the British political agents, the gallant conduct of Lieutenant (Colonel) Edwardes in shutting Moolraj up within the defences of the city, the treachery of Shere Singh, and the siege and conquest by General Whish. It is supposed to be the Malli of Alexander's historians. The town is not large or populous. The fort was very strong, and withstood the artillery of General Whish for a long time

before Moolraj surrendered. What arms failed to accomplish, the elements subsequently effected; for during the rainy season the Chenab River, on the banks of which the fortress was built, rose and swept away its foundations, leaving nothing but a pile of ruins. Mooltan stands in latitude  $30^{\circ} 9'$  north, longitude  $71^{\circ} 7'$  east.

The moral and intellectual condition of these states affords encouragement, although there still exist many impediments to the progress of the people in these respects. The chief characteristic of crime in the Punjab, as compared with other portions of India, is the proportion of offences against chastity. The position of women, as before observed, is socially far higher in the Sikh nation than in Hindoostan. The Hindoos and Mohamedans in the Punjab are far from willing to concede to females the liberty allowed by their compatriots; and it is to be regretted that the use made of this liberty is very bad. Nowhere in India is female licentiousness to be seen in so great a degree as in the Punjab. Peshawur is probably, in this respect, the most profane city in the East; and few towns in Europe, of a population no greater in number, are sunk so low in this particular vice. Although this subject belongs to the social condition of India, reserved for another chapter, yet, as the state of religion, and necessarily of morals, has already been generally treated in a separate chapter, this notice of the moral condition of the Sikhs is here given as a particular illustration of what has already been laid down, as to the specific operations upon the heart and life of the people, of the different religions they profess.

The crime of Thuggee, in the territory committed to their charge, is thus noticed in the report of the board of commissioners for the Punjab, printed for the court of directors of the East India Company in 1854:—"It had been previously imagined that Thuggee had not spread west of the Sutlej; but towards the close of last year the discovery of sundry bodies near the grand trunk road led to inquiry, which disclosed that Thuggee, in some shape or other, existed in the Punjab proper. The track was instantly followed up, and a separate establishment was appointed under the directions of Mr. H. Brereton, who was known to have a natural turn for detective operations; eventually the services of Captain Sleeman were obtained. Much proof has been collected, and many criminals captured. The nature of the crime, and the general habits of the criminals, have been ascertained. The Punjaabee Thugs are not so dangerous as their brethren of Hindoostan. The origin of the crime is of com-



paratively recent date. These Thugs have none of the supple sagacity, the insidious perseverance, the religious faith, the dark superstition, the sacred ceremonies, the peculiar dialect, the mysterious bond of union which so terribly distinguish the Indian Thugs. They are merely an organised body of highwaymen and murderers, rude, ferocious, and desperate. They nearly all belong to one class of Sikhs, and that the lowest. The apprehension of these desperadoes has ensured greater security than heretofore in the desolate localities of the high roads, and has caused a decrease of violent crimes."

There is a marked disposition on the part of the Sikhs to take the law into their own hands when any injury is inflicted upon them. "Blood for blood," "an eye for an eye, and a tooth for a tooth," are the maxims of the populations that are spread over these regions, in whatsoever else they differ. The Hindoos are more ready to appeal to, or abide by, the tribunals, than are either the Mohammedans or the Sikhs. General Avitabile, the great commander and administrator of Runjeet Singh, fostered this revengeful spirit, or, at all events, so far complied with it as to dispense justice upon this principle. This made him popular, and the people still speak of him as one utterly stern, unyieldingly severe, but unswervingly just; ever ready to listen to the complaint of soldier or peasant himself, able to discriminate, fearless to decide, and prompt to avenge. The British functionaries, however able and just, have not the same powers individually, nor would they be disposed to exercise them in the same way.

"The Board of Administration for the Punjaub," in their comparative tables of the crime committed within their jurisdiction and that committed in the north-western provinces, prove to demonstration the superior moral condition of the former; but many formidable offences in the Sikh provinces are not regarded with that horror which would show that the heart of the people was right as to the maintenance of public virtue, whatever the exceptional case of individuals or classes. This has been the case with reference to Dacoitee, which was regarded with extraordinary tolerance, even by those who suffered from it. The determination of the government to extirpate it, and, by the modes of suppression, to mark its abhorrence of the offence, has not only greatly checked the crime, but much improved the public sentiment. The terms in which "the Board" reports the successful war carried on against this crime are instructive, and give a good insight into the influence upon the Sikhs of

the events of their own history as a people. "In the Punjaub gang-robbery is a national crime, and is characteristic of the dominant race; it is associated with historic remembrances and allied with rude virtues. It is but too often dignified with qualities which command some respect even for criminals in civilized countries. In the days when the Sikhs rose into power, they were the Condottieri of Northern India; the greater the chieftain, the greater the bandit. The violent seizure of property, of villages, or of territory, was the private and political aim of all Sikh chiefs, mighty, petty, or middle class, according to their several capacities. The robber of to-day becomes the leader of armies to-morrow. Even when their power assumed a distinct form, and concentrated itself under one head, still the Sikhs frequently practised that rude art by which the tribe had risen from obscurity to empire. When this political ascendancy suddenly passed away, when warriors and adherents of the conquered government were wandering about unemployed, recourse was had to the favourite crime, which furnished the restless with excitement and the disaffected with the hope of revenge. The preventive and detective measures adopted have been already noticed. It was deemed necessary to treat the captured robbers with exemplary severity, when murder or serious wounding had occurred; the prisoners, or at least all the ringleaders, were in many cases capitally sentenced; and even when death had not ensued, yet the fact of a robbery with violence having been committed by men armed with lethal weapons, was considered to warrant capital punishment. The rapid suppression of the crime which ensued on the combined measures of detective vigilance and judicial severity, proves the sad necessity which existed for stern example."

The crime most appalling to contemplate, and, at the same time, most difficult of suppression, prevalent among the Sikhs, is infanticide. The following admirable paragraph in a report of the administrators of the Punjaub opens up the philosophy of this offence, but unhappily does not hold out the hope of its speedy extinction:—"The Punjaub is not free from this crime, which disgraces so many noble tribes in Upper India. The government are doubtless aware that, in the north-western provinces, its eradication has been found most difficult, and has frequently been the subject of grave deliberation. The board fear that the task will prove even more difficult here. This crime has become associated with the Rajpoot name, but the Rajpoots of the Punjaub have escaped the taint.

The dreadful distinction chiefly belongs to the Bedees, or priestly class among the Sikhs. Other tribes must, however, bear a share of opprobrium; such as some of the Mussulman sects, and some subdivisions of the Khutree caste. Their inherent pride and the supposed sanctity of their order make the Bedees unwilling to contract alliances for their daughters, who are consequently doomed to an early death. Now, the Rajpoots of Hindoostan and Central India murder their daughters, not because they are too proud to give them in marriage, but because they cannot afford the customary dowry and wedding expenses. In this case the incentive to the crime may be destroyed by the enactment of sumptuary laws, such as those now proposed to be established with the popular assent of the north-western provinces. But what law can be framed to touch the origin of Punjaub infanticide, to humble the remorseless pride of birth, station, and fancied sanctity? And yet, the board are persuaded that by carrying the people with us, by destroying the motives of the crime, by making its commission profitless and unfashionable, and by the gradual diffusion of morality, by such means alone can the vice be effectually put down. In our older territories, various preventive designs have been tried, but not always with good effect; such as the registry of births, the periodical mustering of the children, and general surveillance. But it may be doubted whether such means (unless most discreetly applied) are not more susceptible of abuse than of advantage. The board will give the subject their best attention, until a solution of the difficulty shall have been arrived at."

The religious condition of the whole of the Sikh provinces is to be deplored. No part of India is less provided with evangelical Christian instruction in any form. Mosques and heathen temples are supported from the public revenues, and even priests and teachers, especially superannuated persons, of all varieties of faith receive government maintenance. The extent of these disbursements is at once serious as respects the revenue, and shameful as regards the Christian consistency of the government. The principle upon which this is advocated is, that it is politic not too soon or too suddenly to abolish a previously existing state of things; that, seeing the revenues are levied from the whole nation, some portion of them should be given back in a manner to please the people. However reasonable and correct this may be as it regards pensions for civil and military service, and public works, it is both unwise and unchristian for the government to extend

its open patronage to every variety of superstition and idolatry, the votaries of which they find ready to receive it. Grants of public money in consonance with public rights and general utility, ought not to be confounded with its bestowment in vain efforts to gratify prejudice, bigotry, and idolatry. That the government commits this error the following extract will show:—

"The endowments [writing of a particular class] are both secular and religious, for the support of temples, mosques, places of pilgrimage and devotion, schools, village inns for the reception of travellers, paupers, and strangers, generally of a monastic character. These institutions are ornaments to the villages; they have some architectural pretension, and being embosomed in trees, are often the only shady spots in the neighbourhood. They add much to the comfort of rustic life, and keep alive a spirit of hospitality and piety among the agricultural people. The endowments, though occasionally reduced in amount, have on the whole been regarded with liberality, and in confirming them, the officers have mainly regarded the utility and efficiency of the institution. Such grants, when insignificant in amount, have been maintained, even though the original granter might have been the headman of the village. The grants to objects of charity or to persons of sanctity have frequently been paid in cash, and in such cases have been brought under the denomination of pensions. In regard to the charitable grants, indeed with regard to all grants, the tenour of the government letter has been observed, and the rigour of the rules has been relaxed in favour of parties who, from 'indigence, infirmity, age, or sex,' might be fitting objects of special indulgence."

In the above extract the board informs the government and the public, that in confirming previously existing endowments, the officers have chiefly regarded the utility and efficiency of the institutions so endowed. They say that the institutions selected for "their utility and efficiency," are "temples, mosques, places of pilgrimage, and devotion." Of all the native "institutions" of India, "places of pilgrimage" are the greatest curse, yet they are endowed by the board of administration of the Punjaub as places of "utility and efficiency." These institutions, they further tell us, keep alive a spirit of "piety" among the agricultural people! The schools and village inns are represented as generally of "a monastic character!" No wonder that the British public should be dissatisfied with a system which not only endows Mohammedanism and heathenism, but which displays the spirit of its working by

the ostentatious commendation of heathen or Mohammedan monastic houses, temples, mosques, places of pilgrimage, &c., by the superior officers of the government. The men who sign the report which contains all this, and to whose talents so much that was really desirable was attributable, no doubt carried out with fidelity the policy of their employers. While "persons of sanctity," as the report terms the religious impostors by whom the different populations were so frequently incited to fanaticism, were petted and pensioned, the Christian missionary was discountenanced, and the native converts persecuted by the dominant sects, with the connivance of the government: these converts were ineligible for any civil office! The administration of the Punjaub was in this respect less liberal than that of the north-west provinces. In a former chapter, when treating of the religions of India, credit was given to the government and the company for the various encouragements which have of late years been afforded to the free exercise of Christian instrumentalities, and while government interference with the religion of the people was deprecated, attention was called to the mode in which the Church Missionary Society was found to extend religious education among the Santals. Since that chapter was written, the author has learned that the decrees which thus gave scope to the Church Missionary schools have been revoked. The *Times* Calcutta correspondent, in his letter dated the 23rd of November, 1857, thus wrote:—

"You have recently argued that the court of directors are hostile to Christianity. The statement is impudently denied. Allow me to state the following fact:—On the termination of the Santal campaign, the lieutenant-governor, finding that the complete barbarism of the Santals had become dangerous, proposed to civilise them. He handed them over to the Church Missionary Society for education, selecting that body because two of its agents had won the confidence of the Santals. The tribe liked the arrangement, and began to fill the schools. The surrounding classes did not care, regarding Santals in about the light in which we regard centipedes or other dangerous vermin. There was no doubt of success, when out comes an order from the court disallowing the whole arrangement, as the development of Christianity was 'contrary to their policy!' Well, the Santals have a commissioner, a man known as no saint, a desperate hunter, always either in the saddle or inquiring into the complaints of his subjects. He was ordered to produce a new scheme. He quietly replied that he couldn't

and wouldn't, and that he hoped soon to see the end of a 'policy which made us cowards in the eyes of men, and traitors in the eyes of God.' Similar ideas are coming up from every corner of India." The conduct of the government in that respect has, however, the apology of a principle—the non-endowment of Christian education, which may be justified, but the actual endowment of Mohammedanism and heathenism in every form—their worship, shrines, pilgrimages, and "persons of sanctity"—throughout the Punjaub, and the reverence ostentatiously shown to these endowed institutions, for their efficacy, utility, and adaptation to promote piety, in the most important public documents, is an indisputable offence against the religious feeling of Great Britain, the honour of the Christian religion, and the throne of God. There are no features of God's revelation more strongly brought out than his displeasure with all who participate in any way with idols, and especially when those who profess to worship him as the one only living and true God give countenance to idolatry in any manner. Yet, in face of this, the board of administration of the Punjaub glories in the support given to idolatries, and the government at Calcutta and at home impress their sanction upon it. How is it possible for either the heathen abroad, or the masses of Christian people at home, to believe that the governing classes are not pervaded by infidelity, when they perceive how the plainest precepts of the Bible can be set aside, and the most daring crime perpetrated, if a financial or political purpose is to be gained? There is no offence which the criminal reports of the Punjaub reveal more debasing and ruinous in itself, more demoralising to society, and insulting and defiant to God, than idolatry; and there is no part of their report in which the board of administration take more credit to themselves than that in which they record their attentive concern to maintain teachers and places of idol-worship! It is well, however, to see fruits meet for repentance. Under the administration of the same John Lawrence who signed the Punjaub report the ban has been removed from entrance to official life on the part of native Christians, and the same R. Montgomery whose signature is to that report has put forth the following important document. It would, indeed, have come more gracefully years ago; one cannot help now suspecting that it is not to the favour felt for Christianity, or the impartial justice entertained towards the native Christians, that the change is to be attributed, so much as to the aroused feeling and opinion of the British people, and

their obvious determination to put an end to a state of things so disgraceful to their national and religious character as a people.

The sufferings and trials which the Almighty has permitted to come upon his people in this land during the past few months, though dark and mysterious to us, will assuredly end in his glory. The followers of Christ will now, I believe, be induced to come forward and advance the interests of his kingdom and those of his servants. The system of caste can no longer be permitted to rule in our services. Soldiers and government servants of every class must be entertained for their merits, irrespective of creed, class, or caste. The native Christians, as a body, have, with rare exceptions, been set aside. I know not one in the Punjab (to our disgrace be it said) in any employment under government. A proposition to employ them in the public service six months ago would assuredly have been received with coldness, and would not have been complied with; but a change has come, and I believe there are few who will not eagerly employ those native Christians competent to fill appointments. I understand that in the ranks of the army at Madras there are native Christians, and I have heard that some of the guns at Agra are at this time manned by native Christians. I consider I should be wanting in my duty at this crisis if I did not endeavour to secure a portion of the numerous appointments in the judicial department for native Christians; and I shall be happy (as far as I can) to advance their interests equally with those of the Mohammedan and Hindoo candidates—their future promotion must depend on their own merits. I shall therefore feel obliged by each missionary favouring me with a list of the native Christians belonging to them, who, in my opinion, are fit for the public service.

The following suggestions will aid the missionaries in classifying their men. For burkundages (policemen in the ranks) able-bodied men are required. If the candidate can read and write, and is generally intelligent, he is pretty sure to rise rapidly to the higher ranks. For assistants in public offices, and for higher appointments in the judicial and police departments generally, it is imperative that candidates should read and write *oordoo* in the *shikostele* hand fluently, and be intelligent, ready, and trustworthy. Candidates must be prepared at first to accept the lower grade of appointments, in order that they may learn their duties, and qualify themselves for the higher posts. Arrangements can sometimes be made to apprentice a candidate for a few months, with a view to teaching him his work; but during this period the candidate must support himself. It is suggested that no persons be nominated whom the missionaries do not consider, by their character and attainments, to have a good prospect of success; better wait till a candidate qualifies himself fully than recommend an inferior man.

R. MONTGOMERY.

Who could ever suppose that the pen which panegyrised the pious utility and efficiency of temples, mosques, and places of pilgrimage and devotion, and the propriety of pensioning "persons of sanctity," as the fakeers and other impostors were termed by him, would so soon describe the duties of Christians and the Christian Church in India, and exhort "the followers of Christ" to "come forward and advance the interests of his kingdom and those of his servants!" If all religions, Christian, Moslem, and heathen, be not equally useful in the esteem of some of the governors of Indian provinces, for the pur-

poses of political management, it is difficult to say which most meets the approbation of "the board of the administration of the Punjab." Upon the effect of the change of policy indicated by the paper signed by Mr. Montgomery, the *Times*' Calcutta correspondent remarked:—"That order was issued three months ago. It was received without the slightest animosity, and is being carried into effect; that is to say, Sir John Lawrence, the one successful pro-consul in India, has in his own province decreed that caste shall cease!"

In the chapter on the religions of India, the efforts making for the religious instruction of the Punjab were described. These efforts have been since increased, especially by the British and Foreign Bible and the Tract Societies.

The state of education in the territories of the Punjab assigned to the government of the commissioners, is an important subject of inquiry. It appears to have been the policy of these gentlemen to assign funds for the instruction of youth in the different superstitions prevailing, accompanied by some instruction in matters of utility also. The districts where education of any kind least prevails are Peshawur and Leia. The following comparative statement of education in the Punjab, and under the Agra (north-west) government, will give a clear idea of the deficiency in both cases, and their relative position in this respect:—

Division.	One School to every— Inhabitants.	One Scholar to every— Inhabitants.
Lahore . . . . .	1,783'98	214'85
Jhelum . . . . .	1,441'90	193'10
Mooltan . . . . .	1,666'66	210'88
Agra Presidency .	2,912'20	326'14

The kind of education is much better in the Agra provinces. "The Punjab schools are of three descriptions, viz., those resorted to by Hindoos, Mussulmans, and Sikhs, respectively." At the Hindoo schools, writing and the rudiments of arithmetic are generally taught in the Hindi character; at the Mussulman schools are read the Koran in Arabic, and the didactic and poetical works of Sadi in Persian (the Gulistan and Bostan); at the Sikh school, the Grunth, in Goormukhee, or the repository of the faith taught by Nanuck and Guroo Govind. In the Persian, Arabic, and Goormukhee schools, which form the great majority, the studies, being chiefly confined to sacred books written in a classical phraseology, unintelligible to both teacher and pupil, do not tend to develop the intellectual faculties of either. It is remarkable that female education is to be met with in all parts of the Punjab. The girls and the teachers (also females) belong to all of the three great tribes, viz., Hindoo, Mussulman,

and Sikh. The number is not, of course, large; but the existence of such an education, almost unknown in other parts of India, is an encouraging circumstance." The education given in these schools is often most pernicious, apart even from the erroneous doctrines of a religious nature. Morally and socially the education conducted by the Brahmins and the Mussulmans is injurious to the pupils, and dangerous to the state. The pupils of Hindoo common schools become more bigoted than the subjects of this education would have been without it; although in the high schools the faith of the pupil is generally shaken in all religions, while his nationality becomes invidious and fanatical. In the Mohammedan schools, abhorrence of infidels is an essential portion of the tuition. No youth educated in a Mohammedan school can ever be loyal to any but a Mohammedan government; yet in the reports of "the board of administration," the gentlemen already referred to congratulated themselves that the endowment for the school afforded by the government was, in many instances, also virtually an endowment for the mosque. Their words are—"The school-house is here, as elsewhere, primitive; such as a private dwelling, the village town-hall, the shade of a tree, a temporary shed, or the courtyard of a temple. The Mussulman schools are nearly all connected with the village mosque. In such a case, the same endowment would support both institutions. It is superfluous to observe, that wherever any land has been granted in rent-free tenure for such a purpose, either by the state and its representatives, or by the proprietary community, such foundations have been gladly maintained by the board. The remuneration of the teachers is variable and precarious. It frequently consists of presents, grain and sweetmeats, given by the scholars and their parents; but occasionally the whole community subscribe for the support of the school, each member contributing so much per plough, which is considered to represent his means: not unfrequently, also, cash payments are made, and sometimes regular salaries are allowed. Cash allowances are perhaps more usual in the Punjab than in Hindoostan." Schools of a higher character have been instituted and fostered. City central schools, as in the Agra government, have been contemplated on an extensive scale, and in some instances instituted. At Umritsir a college of a respectable order has been founded, where the learned languages of that part of Asia—such as Sanscrit, Persian, &c.—are taught, and many of the pupils learn English. Some of the plans recommended by the commissioners

for higher schools of instruction and colleges have been carried out, and others are in embryo. The Punjab population manifests a laudable desire for education, and at Lahore there is quite a rage for learning English; and the usual branches of English education are pursued by some of the noble and wealthy classes.

The development of the material resources of the country has been advancing to the present time. Trees have been planted for shade, ornament, and the future supply of timber and firewood. Roads have been made in numerous directions: Lieutenant-colonel Napier, the civil engineer to the board, has rendered great service in this respect. Canals have been cut, and means of irrigation increased. Civic organisation has led to the improvement of manufactures, and the extension of commerce. Practical science has been sedulously promoted. Dr. Jamieson has drawn up reports on the physical features, the products, the botany, and the ornithology of the Punjab. Dr. Fleming and Mr. Pindar have reported upon the salt range, and upon the mineral resources of the Scinde Saugor Doab, and the upper Trans-Indus territories. The trigonometrical survey has been carried through the dominions of the late Gholab Singh, and other regions. An agri-horticultural society has been formed under the patronage of the board. Sanatoria have been established, and schools of medical instruction, and colleges of civil engineers, have been projected. Dispensaries have been formed, and are most useful. Postal arrangements, which improve upon the old daks, have been completed. Bridges, police-stations, and other public works have rapidly progressed. Yet the people feel the pressure of taxation, and while a good feeling to their conquerors is increasing, they still cherish their nationality. Their state of mind and condition in these respects have been thus described:—"In the other countries which we have conquered in India, our advent has overturned a dynasty, and a party of chiefs favourable to its power; but it has brought relief to the mass of the people. Here, however, we have overturned not a dynasty, but a nationality; and our rule is as galling to the mass of the Sikhs and Hindoos as to the chiefs."\*

It is cheering to think that the terms in which the following modest statement is made have been borne out in fact: upon the gentlemen who constituted the board rested a great responsibility, and they have, except in the matters to which the strictures made upon their policy in this chapter refer,

\* Major Lake.

rendered great service to their country. "The board have endeavoured to set forth the administration of the Punjab, since annexation, in all its branches, with as much succinctness as might be compatible with precision and perspicuity. It has been explained how internal peace has been preserved, and the frontier guarded; how the various establishments of the state have been organised; how violent crime has been repressed, the penal law executed, and prison discipline enforced; how civil justice has been administered; how the taxation has been fixed, and the revenue collected; how commerce has been set free, agriculture fostered, and the national resources developed; how plans for future improvement have been projected; and, lastly, how the finances have been managed. The most noble the governor-general, who has seen the country, and personally inspected the executive system, will judge whether this administration has fulfilled the wishes of the government, whether the country is richer, whether the people are happier and better. A great revolution cannot happen without injuring some classes. When a state falls, its nobility and its supporters must, to some extent, suffer with it; a dominant sect and party, ever moved by political ambition and religious enthusiasm, cannot return to the ordinary level of society, and the common occupations of life, without feeling some discontent and some enmity against their powerful but humane conquerors. But it is probable that the mass of the people will advance in material prosperity and in moral elevation under the influence of British rule. The board are not unmindful that, in conducting the administration, they have had before them the Indian experience of many successive governments, and especially the excellent example displayed in the north-west provinces. They are not insensible of shortcomings; but they will yet venture to say, that this retrospect of the past does inspire them with hope for the future."

The government and finance of the Punjab, also its commercial condition and progress, must be reserved for chapters treating of those matters in connection with India generally.

CASHMERE, and the other territory of the late Gholab Singh, form an interesting country connected with the Punjab; for although an independent state, it is immediately under the protection of the British government, and is in various ways brought into connection with the board of administration of the Punjab. The late Runjeet Singh asserted sovereignty over it, and the ranee, mother of Dhuleep Singh, regarded it with considerable interest

during her regency. When the Sikh dominion fell before the arms of Lord Gough, Gholab Singh was rewarded for his fidelity to the British government by the apportionment of Cashmere and the Jummoo, over which, during the remainder of his life, he reigned with great prudence and wisdom. This sovereignty bounds the Peshawur provinces, and roads and water communication have been opened up, tending to connect the provinces in the intimacies of friendly intercourse and profitable commerce. In the general description given of India Cashmere was noticed: a further brief description is here appropriate.

It is comprehended between the thirty-fourth and thirty-fifth degrees of north latitude, and surrounded by lofty mountains. The Peshawur territory lies to the south, and Little Thibet to the north. Considerable pains have lately been taken to survey the whole country. At the last meeting of the Royal Geographical Society in London, at Burlington House, Sir Roderick Murchison, president, in the chair, it was announced that a letter had been received from Lieutenant-colonel Andrew Scott Waugh, surveyor-general of India, returning thanks for the society's gold medal, which had been awarded him on the completion of the great trigonometrical survey of India. Colonel Waugh stated that the Cashmere and Thibet surveys were progressing favourably, and would make a beautiful topographical map. Messrs. Montgomerie and Elliot Brownlow had fixed two peaks on the Karakorum, one of which is 27,928 feet high, its distance being one hundred and thirty-six miles from the last stations. This would indicate the peak to be the third highest yet measured. The Cashmere series has twice crossed the snowy range with two stations each time on it.

The valley of Cashmere is of an elliptical form, and widens gradually to Islamabad. At that place it is forty miles broad. It is continued to the town of Lampre, there being little variation in the width; thence the mountains, by a regular inclination to the westward, come to a point, and separate Cashmere from Muzifferabad. Including the surrounding mountains, Cashmere may be estimated at one hundred and ten miles in length, and at its widest part sixty miles in width. The shape is nearly oval. The province can only be entered by passes, of which there are seven in number—four from the south, two from the north, and one from the west. The pass of Bember is the best, but that of Muzifferabad most used. Various roads to Hindoostan exist.

The ancients made two divisions of this

province—eastern and western; the former they called Meraje, and the latter Kamraje. The earliest accounts represent it as, with the exception of the mountains, laid under water, and named Suttysir. Suty is one of the names of the wife of the Hindoo deity Siva, and *sir* signifies a reservoir. When the country assumed a more hospitable character history does not inform us, but there is still evidence, in the marshy character of some portions of the valley, that at no very remote period it was covered with water. The valley is as beautiful as the character given of it, and its productiveness greater than reputation allows. The mountain scenery is sublime beyond the power of pen or pencil to depict, and the grandeur is heightened by numerous and voluminous cataracts, bounding from the huge rocks, flashing in the brilliant Eastern sunlight as floods and showers of diamonds. The water throughout the province is remarkably clear, pure, and healthful. The beauty of the scenery is as striking as its sublimity. The whole region blooms with flowers to a degree unknown in any other place upon the face of the earth. The shrubs, especially flowering shrubs, are infinitely varied, and the hues that are displayed in the clear light, and the odours wafted upon the gentle breezes that float through the valley, render exquisite pleasure.

The climate is as genial as the scenery is rich and varied with the sublime and beautiful. Although the mountain tops, and far down the declivities, are covered with eternal snow, the valley revels in perpetual summer. It is spring-like summer, for no burning noon scorches within the precincts of this Eden. What is called the winter is simply a cooler season, in which man and nature are braced and invigorated, but severe weather in any form is unknown. The rude monsoons do not reach this gentle land; and when the recurrent rains deluge India, a few soft and refreshing showers are all that fall within the mountain girdle of Cashmere. The rainy season of Persia and Thibet affects it more, but beneficially; and snow is also seen at the same season as in those other regions, but the valley is so protected by the close and lofty circle of mountains, that it is seldom stricken by the snow-fall.

Rice is much cultivated in the plain, which is irrigated by streams from innumerable mountain rivulets and cascades; but in the higher portions of the valley, upon the bases of the hills, cereal crops are grown, and yield uniformly abundant harvests. On the hill-slopes trees of every foliage flourish, almost all climates being attainable, according to the range of elevation. The fruits produced in

Western Europe there grow in perfection and abundance. The best saffron in the world is grown in the valley, and various plants useful to commerce spring up indigenous.

The bodies of water which flow into the vale and mingle, forming navigable streams within its ellipse, in their general confluence form the ancient Hydaspes, now known as the Jhelum River, which rolls on its increasing volume towards Hindoostan. Among the picturesque waters of the valley, the Dali, a considerable lake, is unrivalled for beauty. It extends from the north-east end of the city of Cashmere in an oval form, the circumference being about six miles, and lies in the verdant country as a choice gem set in emeralds. This collection of water finds its vent by the current of the Jhelum. The lake is curiously decorated, as if by a plan of ornament, by little islands near its margin all around at certain distances from each other; these are covered by natural clumps of flowering shrubs. From the head of the lake (the more distant one from the city) the ground gradually rises for twelve miles to the foot of the mighty mountains. In that particular place they assume forms regular or grotesque, presenting a strange aspect of variety, upon which one might gaze for ever without the impression of sameness. Half-way between the lake and the mountain base a spacious garden was laid out by one of the Mogul emperors. The gardens of Shalimar, as they are termed, ever watered by the munificent hand of nature, still bloom in their beauty beneath skies the serenest in the world. To gaze from the bosom of the placid lake, with its still bright water, upon the encircling verdure of the plain, and up to the everlasting mountains, hoary in age and grandeur, extending, as it were, their embrace to protect this paradise, is to enjoy at once the most soothing and elevating effects which natural scenery can shed upon the heart of man.

The people are a fine race, both in form and feature. Vigorous and brave, they cherish a romantic attachment to their homes and liberties, which no governor, however powerful, can with impunity despise.

"Their beauteous clime and glorious land  
Freedom and nationhood demand,  
For oh! the great God never plann'd  
For slumb'ring slaves a home so grand."

Besides the valley described, there are various others within the mountain region of the province of a similar character; and each of these, but one in particular, is even more a vale of flowers than that which is alone known to fame for its beauty. The mountains are



believed by geologists and mineralogists to contain rich mineral treasures. The natives dig out iron of a superior quality, and in abundance. Among the various objects of beauty and curiosity with which the province abounds is the Ouller Lake. It is near the city, in an opposite direction to the Dall, and in its centre an island is entirely covered by a palace, built by Sultan Zein-ul-Abdeen. This lake gradually diminishes, the Jhelum ever craving its waters.

The capital of the province is the city of Cashmere, the ancient name of which was Serinaghur. It is situated in latitude  $33^{\circ} 23'$  north, and longitude  $74^{\circ} 47'$  east. The city is said to contain from one hundred and fifty to two hundred thousand inhabitants. These are cooped up in one of the most miserably-built towns in the East, or anywhere else. The streets are narrow, and filthy from inadequate drainage, and the bad habits of the people. Notwithstanding their dirty streets, they attend to personal cleanliness, and have beautiful ranges of covered baths along the banks of the Jhelum, which flows through the town. The houses are two and three stories high, strongly built of fine hard timber, and brick peculiarly prepared. The use of these materials is rendered necessary by the frequent shocks of earthquake felt all over the valley, and from which the capital has often severely, although not fatally, suffered. The roofs are flat. Notwithstanding that the fields, and river banks, and hill-sides, are covered with flowers, and everywhere is to be seen

"The fairy gem beneath the forest-tree,"

yet the citizens of Cashmere so delight in them, that they turn their house-tops into parterres. It is difficult for any one who has not actually experienced it to conceive the effect upon the stranger as he walks or rides through this city of narrow lanes and passages, to see the upper parts of the houses forming continuous flower-gardens, sending their rich odours down in showers, while the passages below are filled with innumerable impurities, shedding abroad their stench and noxious influences. From this last-named circumstance alone the city is unhealthy; the country around it is salubrious.

In the estimation of the Hindoos, all Cashmere is holy land, and the most holy spot is Islamabad, a large town on the north side of the Jhelum, twenty-nine miles E.S.E. from the city of Cashmere, in latitude  $33^{\circ} 15'$  north, and longitude  $75^{\circ} 13'$  east. At this spot the Jhelum bursts through the narrow and circuitous gorges of the mountains on its way to the vast plains which it adorns and

fertilises. Ansooden Bridge crosses the river between two mountains, in a spot of wild and terrific sublimity.\* The religion of the Cashmerians is a mixture of the Brahminical and Mohammedan. Their language is derived from the Sanscrit. They claim to be the most ancient inhabitants of India and its neighbouring realms, and say that their people early penetrated into India, carrying with them religion, laws, and literature. The present Cashmerians give attention to all these matters with eager interest and successful pursuit. Their love of oriental *belles-lettres* is great. The Sanscrit and Persian languages are studied, and books of light literature are much prized.

The manufacture of shawls, from the hair of the Thibetian goat, has made the valley famous in all the East, and, indeed, in all the world. Notice of this will be taken when treating upon the commerce of our Indian empire. The zoology and ornithology of Cashmere do not require particular remark. The shawl-goat is not a native of it; the material for manufacture yielded by that animal is brought from Thibet to the city of Cashmere. The horses are small, but, like the little Neapolitan horses, hardy and spirited. The insect world is very active, and constitutes the great drawback to life in Cashmere. Bugs, the persecutors of London lodging-houses, are far more formidable in the cities of Cashmere and Islamabad. Lice are a still more loathsome pest, being as prevalent as fleas in the colony of Victoria. In the open air the enjoyment of the beauties of nature is sadly interfered with by the gnats, which seem at times to fill the whole atmosphere, and are tormenters that never tire. Reptile life does not flourish in the province. The boast of Ireland, that she alone is exempt from poisonous creatures, is not well founded, for Cashmere shares with her in this undoubted privilege.

AJMEER, or RAJPOOTANA, is one of the non-regulation provinces connected with the north-west government. It is situated in the centre of Hindoostan, between the twenty-fourth and thirty-first degrees of north latitude. To the north it is bounded by the Sikh states, on the north-east by Delhi, on the south by Gujerat and Malwah, on the west by Scinde. The original length of this territory was three hundred and fifty miles, and its average breadth two hundred miles. The general appearance of this province is exceedingly cheerless; a large portion of it is desert, and the soil generally sandy. The *mirage* is common in the desert. The inhabitants are few and wretched, and would be much more

\* Forster.



so, had not Providence provided them with the water-melon, which grows in astonishing profusion amidst the sandy wastes. In some parts the great desert of Ajmeer is four hundred miles in breadth, extending much beyond the limits of this province.

The domestic animals which thrive in the less arid parts of this stern region are camels and bullocks. The wild animals which infest it are a squirrel-like rat, which is very numerous; foxes of a very small species also breed fast. Antelopes are occasionally found, and less frequently the wild ass. This last is a remarkable animal; it is of the size and appearance of a mule, and can trot faster than the fleetest horses of Hindoostan: it is called goork-hur by the people of the desert. Notwithstanding the sandy character of the soil, the ass, antelope, camel, and ox, find food; and under the influence of the stimulating climate, and in consequence of the vast floods of water which in the rainy season deluge certain portions of it, crops of grain are raised for the support of man.

The inhabitants are for the most part Jauts, a people who also have spread into the neighbouring province of the Punjaub. They are of low stature, very black, with repulsive features and figures; they are generally emaciated and dejected. In the Punjaub these Jauts reveal qualities of great importance; they are industrious and brave, and laborious agriculturists. Fewer in number than these are the Rajpoots, who are a full-sized and handsome race, bearing a marked resemblance to Jews, and having prominent aquiline noses. They are haughty, indolent, and inveterate opium-eaters. The best portion of the province is in their hands. In the Punjaub these Rajpoots are brave and active, and clever agriculturists, very unlike the Rhatore Rajpoots, in the province of Rajpootana.

The modern divisions are Judpore, Jaysulmeer, Jaipore, Odeypore, and Bicaner. The governmental peculiarities of the native states into which this great, but not very productive, province seems in all ages to have been broken up, resemble those of the feudal system in Europe. Each district, however small, was a sort of barony, and every town and village acknowledged a lord, or *thakoor*. These feudal barons rendered nominal, and sometimes real allegiance, to the sovereign, or whoever else claimed presumptive authority over them. It is supposed that the proportion of Mohammedans to Hindoos is one to eight. The number of the population cannot be accurately stated, nor within tolerable approximation to accuracy. Thirty years ago good authorities computed it at three millions; since then it has been estimated

considerably less, and somewhat more, at different times, and by different persons.

The Rajpoot cavalry, in the service of the Delhi emperors, were highly prized for their faithfulness and courage. No part of India was torn so much by internecine struggle as Rajpootana, until, in 1818, the whole of the chiefs were taken under the protection of the British, and bound to submit all their disputes to the English agents, as well as pay all their taxes into the Delhi treasury, for which the British government would account to each. This arrangement became highly acceptable to the kings and the people, but was bitterly hated by the aristocracy, whose power in their separate jajires was thus abridged, and who lost all hope of rising to the dignity and power of princes by successful raids and ambitious policy. The oppressions practised by the feudal tyrants, great and small, of this province have been described as "more systematic, unremitting, and brutal than ever before trampled on humanity."

AJMEER is the name of a city and district, from which the designation is also given to the whole province. This territory is well known in England as the dominion of Scindiah. The family of Scindiah are Brahmins, but have always manifested great respect for the Mohammedan religion.

The city of Ajmeer possesses nothing attractive but its Mohammedan remains. It possesses "a garden palace," built by Shah Jehan. The tomb of Khaja Majjen-ad-Deen is also an object of interest. He is a great reputed saint of Islam. The mighty Emperor Akbar made a pilgrimage to this tomb from Agra, two hundred and thirty miles distant, on foot. Scindiah bestowed a canopy of cloth of gold for this tomb, and also a superb pall. Although the town of Ajmeer is so small a place, there are more than a thousand persons of a sacerdotal, or otherwise sacred character, who live by charity, so-called, but which may be more properly designated plunder, as it is extorted from the visitors to the saint's tomb. It is distant two hundred and thirty miles from Delhi, more than a thousand from Calcutta, and about two-thirds of that distance from Bombay.

The country of the Bhatties is only interesting because of its inhabitants, who are supposed by many to be descended from the aborigines of Northern India, as distinguished from the Hindoo race. The women of this tribe go unveiled, and have greater liberty than is conceded by the Hindoo race or the Affghans. Bhatties inhabit also the border provinces of the Punjaub, and are said to have set the example for the superior social

influence of woman in that province. In various hill regions of India this people are found. The Bhatties are predatory, and until lately were indomitable plunderers, finding shelter in their extensive and formerly impenetrable jungles when pursued by a superior force.

BICANUR is a rajalik of little importance, occupying the centre of the Ajmeer province. The capital is alleged to appear magnificent on approaching it, in consequence of the contrast its temples, and minarets, and white buildings afford to the gloomy desert of sand by which it is surrounded.\* According to some travellers, it is a miniature Palmyra; according to others, it is almost as miserable as the wilderness that extends to its walls.

The JEYPORE district is only remarkable for its handsome capital, which is situated in latitude  $26^{\circ} 55'$  north, and longitude  $75^{\circ} 37'$  east. The city from an ancient date was respectable, and it is still a place of some importance, Rajah Jeysingh having encouraged education there, and built several observatories for the advancement of astronomical science. At present it is considered one of the best built towns in Hindoostan. The houses are of stone; the streets are spacious, and of imposing length, intersecting each other at right angles, like the city of Philadelphia, in the United States of America. The citadel is picturesque—built upon a steep rock, and surrounded for four miles by a chain of fortifications. Jeypore is one hundred and fifty miles from Delhi, nearly equidistant from Agra, a thousand from Calcutta, and three-fourths of that distance from Bombay.

The dominions of Holkar, although wild, and inhabited by a predatory people, possess some good towns. The vigilance of the British keeps these regions in awe. During the mutiny of the Bengal sepoys in 1857, Holkar and Scindiah remained faithful, under strong temptations to swerve, in their allegiance to the British. Their troops and people, especially the former, were heartily with the mutineers, and many joined their bands in the struggle which raged in the north-western provinces.

BOONDEE, ODEYPORE, and MEWAR, are in some respects interesting regions, and contain fertile territory. Odeypore especially has lands as rich as any in India.

There is little in the remaining portions of the Ajmeer province to require more particular detail.

The south-western frontier provinces contain considerable variety, and a large area of

\* Elphinstone.

surface, with a numerous population. Contiguous territories have been so far minutely described as to comprehend the general characteristics of these provinces.

PACHETZ is remarkable for the good quality of its coal, and its general insalubrity.

CHUTA, or CHOTA NAGPORE (Little Nagpore), is an extensive tract, as hilly as Malwah, and covered with jungle. There is a vast quantity of decaying vegetable matter constantly emitting deleterious gases, causing jungle fever and other fatal diseases. The country produces iron ore, and, the natives allege, also diamonds. The aboriginal inhabitants cling to the jungle, and are hated and persecuted by the Brahmins whenever opportunity allows.

The north-eastern frontier provinces comprise Assam, and several very wild regions.

The chief province in this direction is ASSAM. It is situated at the north-east corner of Bengal, stretching up to the country of Thibet. The chief portion of the territory consists in the valley of the Brahmapootra. The average breadth of the valley is about seventy miles. In Upper Assam, where the mountains recede more, the valley is much broader. The province is computed to be three hundred and fifty miles in length, and about seventy in average breadth. It is divided into three districts—Camroop in the west, Assam proper in the centre, and Lodiya at the eastern extremity.

The rivers of Assam are probably more numerous, and larger than those in any other country of similar extent. In the driest season they contain sufficient water for purposes of navigation. The number of rivers, exclusive of the Brahmapootra and its two great branches, the Deing and Looichel, are sixty. The course of many is very devious, irrigating a large extent of country. A striking instance of this is seen in the Dikrung, where the direct distance by land is only twenty-five miles, while the course of the stream is over one hundred. This river is noted for the quantity of gold found in its sands, which is also of the purest quality. Many of the Assam rivers wash down particles of auriferous metal from the great mountains.

The vegetable productions are numerous, and such as might be expected in a rich alluvial country. Rice, mustard-seed, wheat, barley, millet, pulse, black pepper, ginger, turmeric, capsicums, onions, garlic, betel leaf, tobacco, opium, sugar-cane, are all cultivated, and yield remunerative crops. The fruits chiefly eaten are oranges and pomegranates; the cocoa-nut is highly prized by the inhabitants, but, from the remoteness of their country from the sea, this excellent fruit is

scarce. Cotton is produced, and silk still more extensively. On another page was noticed the indigenous teas of Assam, and the cultivation of the plants under the auspices of the Honourable East India Company.

Domestic animals are not in great variety. Buffaloes are reared in considerable numbers, and employed by the agriculturists. The wealth of the community in cattle, sheep, and goats, is small. Aquatic birds are surprisingly numerous, and of excellent flavour. The wild duck of Assam is highly prized by epicures.

The religions of the Assamese are Brahminism and Buddhism. So lately as the beginning of the seventeenth century they worshipped a god called Chung, and the superstition associated with his service was exceedingly debased. About one-fourth of the population obstinately reject the religions of Hindoostan, and cherish more obscure rites. The Mohammedans attempted the invasion of the country, under Shah Jehan, in the early part of the seventeenth century, but were driven back by disease, the difficulties of the country, and the desultory warfare of the natives. Ever since the Mohammedans of India have had a horror of the country, and speak of it as haunted by fiends and enchanters.

The Assamese remained a warlike, spirited, and united people until the conversion of the court and the higher orders to Brahminism, since which time they have sunk into one of the most pusillanimous races of Asia. The introduction of caste created internal feuds; and the enervating influence of Brahminism unmanned the people.

Assam has suffered much, even since its subjection to British authority, by robbers from Hindoostan.

The Assam province of CAMROOP contains many traces of great prosperity, and once had a numerous population; it is now in a poor condition.

The island of Majuli, formed by the Brahmapootra, is covered with temples, and inhabited only by persons of supposed sanctity.

Rungpore is a town situated on the Dikho River; it is the reputed capital, but possesses nothing to redeem it from contempt.

Since the province fell under British authority, its improvement has been rapid.

The inhabitants of the Garrow Mountains are a strange and ferocious race. An old writer \* describes them as of great strength and daring; a man, he alleges, can carry a weight over the mountains one-third heavier than a Bengalee can carry on the plains; and

the women can carry a weight in the mountain country equal to what a Bengalee man can bear in the valley. According to the same authority, the culinary habits of this race are very extraordinary. They will feed puppies with as much rice as they can incite them to devour, and then throw them alive on a fire; when cooked to their taste, they remove them, but do not eat the animals; ripping them up, they partake of the rice which the dog had previously swallowed! Their vindictiveness is unsurpassed. If deprived of the smallest portion of property, they will commit murder; and if they cannot resent an injury promptly, they will flee to a place of retreat, plant a tree called chatakor, which bears a sour fruit, and vow that with the juice of this fruit they will one day eat the head of their enemy. If the feud is not thus settled by the original antagonists, it is handed down as an inheritance to their children. When at last success attends the efforts to fulfil the horrid vow, the victor summons his friends to the repast; the tree is then cut down, and the feud terminates. When they kill Bengalees, they decapitate them, and dance round their bleeding heads. They then bury them, and at intervals raise them, and renew the dance. Finally, they cleanse them, and hang up the skulls as trophies. These skulls are often filled with food or drink, of which they partake with their friends. Of late years the British police watch too well for these raids upon the Bengalees to be frequent, but so late as 1815 such practices were very common,\* and for many years after continued to be practised. Strange as it might seem to a native of any other nation under heaven, human skulls constituted in those days the circulating medium, as much as a thousand rupees being the equivalent of some. To avoid the possibility of his cranium becoming currency, the friends of a Garrow man burn his body completely to ashes. The women are strong, ill-looking, join in the councils and raids of the men, work hard, and possess a position of importance unknown to the women of the plains. Polytheism is the religion of the Garrow hills. The people have no temples or idols, but worship animals and vegetables, the tiger and the bamboo being the favourites.

MUMPORE, or CASSAYE, is remarkable for the soft features of its inhabitants, as compared with surrounding tribes. They are of the Brahminical religion, and in this respect are noticeable, as they are the last tribe eastward by which it is embraced, the religion of Buddha prevailing thence throughout the entire East.

\* Buchanan.

\* Sisson.

# TERRITORIES ON THE INDO-CHINESE PENINSULA.

The remaining territories included in the non-regulation provinces of Bengal are beyond the India peninsula, on the eastern peninsula of Southern Asia. A glance at one of Wyld's excellent maps will show that this peninsula is bound on the north by the Chinese empire, on the east by the Chinese Sea, on the west by the Bay of Bengal, and on the south by the Straits of Malacca and the Gulf of Siam. The Indo-Chinese peninsula is computed to be above eighteen hundred miles in length, and of breadth exceedingly various, being only sixty miles across where the peninsula of Malacca is narrowest, and more than eight hundred miles in the north. Its superficial area is supposed to be nearly six hundred thousand square miles. The interior is so little known, that description of it is impossible. "Its distinguishing aspect appears to be determined by chains of mountains running uniformly in the direction of the meridian, inclosing distinct valleys no less uniform, each valley assuming a fan-like shape at the maritime extremity, and each the bed of a grand river-system. The three principal streams—the Irrawaddy westward, the Meinam central, and the Cambodia eastward—descend from the highlands of Thibet, pour down immense volumes of water, and rank with the largest rivers of Asia. The first flows through the Birman empire to the Bay of Bengal, at the Gulf of Martaban; the second waters Siam, and enters the gulf of that name; and the third, which has the largest course, passes through the empire of Annam to the Chinese Sea. Few regions exhibit such an amount of vegetable luxuriance, vast tracts being densely clothed with underwood and timber-trees, comprising teak, the iron-tree, true ebony, the eagle-wood, the white sandal-wood, betel-palms, and a great variety of aromatic and medicinal plants. The mineral wealth of the country is also very considerable, gold, silver, copper, and iron occurring in the mountains, with many precious gems—rubies, sapphires, and amethysts. Most of the large quadrupeds of India are found among the native animals." \*

Irrespective of the British possessions, which cover a vast area, the following are its great divisions:—

States.	Population.	Capitals and Chief Towns.
Birman Empire . . . . .	8,000,000	Ava, Rangoon, Pegu.
Kingdom of Siam . . . . .	2,700,000	Bangkok.
Empire of Annam . . . . .	10,000,000	Hue, Saigon, Cambodia.
Country of the Laos . . . . .	Unknown	
Malaya . . . . .	300,000	

The Birman empire comprises the north-west, about one-fifth of the whole peninsula.

\* The Rev. Thomas Milner.

The kingdom of Siam stretches round the head of the gulf which bears its name, and reaches a considerable distance inland, with the upper portion of the Malacca peninsula. The empire of ANNAM lies along the eastern coast, and is divided into several regions, the principle of which are called Tonquin, Cochin China, and Cambodia, lying in that order from north to south. The country of the LAOS is a mountainous realm in the interior. MALAYA is the southern portion of the Malacca peninsula. The British possessions are on the western shores of the peninsula, washed by the waves of the Bay of Bengal, and comprise the provinces of Arracan, Pegu, and Tenasserim, stretching along the whole west coast, from the confines of Chittagong to the isthmus of Krow.

ARRACAN is one of the non-regulation provinces of the Bengal government, situated on the western coast of the Indo-Chinese peninsula. It stretches away from the boundaries of the Bengal regulation province of Chittagong to the limits of Pegu. The country is an undulated plain, gently sloping upwards from the sea to a range of mountains, by which it is bounded to the east along its whole extent. This plain is nowhere more than a hundred miles in breadth; and towards Pegu, the mountains gradually inclining to the sea, it is not more than ten miles in width. Arracan is, in fact, a continuation of the great Chittagong plain from the banks of the river Nauf. The whole country is well watered, and the great Arracan River forms a medium of great importance in commercial intercourse with Chittagong and Bengal. It is in that direction the chief commercial connection is maintained. Southward to Pegu there are few exports, although a considerable import of teak-timber, which is generally paid for in money. Of late years this has fallen off, the timber of their own well-clad mountains being brought into use by the Arracanese. To Chittagong and Calcutta the exports are valuable, consisting of elephants, elephants' teeth, cattle, goats, minerals, and many other commodities, to be noticed more fully in a chapter upon the commerce of India. The province is exceedingly fertile, and was extremely rich previous to the depredations committed by the Birmese, whose conquests were attended by the utter impoverishment of the whole region. Since its annexation by the British it has again assumed a prosperous aspect, and is now rapidly rising to its ancient condition of wealth.

There are many islands scattered along the coast, and it is a peculiarity of them that each appears shaped like some animal. The larger islands are densely inhabited, and import rice

from Bengal in large quantities. The commerce of the region, and especially of the great Arracan River, is greatly impeded by exposure to the south-west monsoon. The inhabitants are very expert in boat navigation, but are indisposed to build or use large vessels, such as the increasing commerce of their coasts requires. Their love of aquatic pursuits, and of maritime life, is extreme—much more so than is the case with their northern neighbours of Chittagong, but scarcely so much so as with their southern rivals of Pegu. They are a well-formed, hardy race, tenacious of purpose, robust in mind as well as body, and cherish an extraordinary antipathy to the Birmese, whereas to the British they are partial. Hindoos, of both the Brahminical and Mohammedan religions, have settled in great numbers along the sea-board. The Arracanese themselves are Buddhists. To Europeans the people of this region are better known by the name of Mhugs. Their fierce resentments against the Birmese, their raids into the Chittagong district, and the troubles with Birmah in which they involved us, created in the earlier part of this century an unwarrantable prejudice against them, which has not entirely worn away. Their language is purer than that of Birmah, and its roots are monosyllabic, like the spoken language of China. Schools are common, such as in the chapter on religion and literature were described as abounding in the Pegu and Tenasserim provinces. The exertions of the European missionary societies along the Arracan valley have been great and successful. It is not so difficult to gain access to females for purposes of instruction as in the Indian peninsula, and female children are allowed to go to the mission schools. Considering its geographical situation, climate, capacity for commerce of its great navigable river, natural productions, the energy of the inhabitants, and their willingness to receive instruction, it may be with reason predicted that the province will become one of the most valuable countries in our Indian empire.

The town of Arracan, called by the natives Rakkong, is situated on the banks of the river Arracan, some considerable distance from its mouth, in latitude  $29^{\circ} 40'$  north, and longitude  $93^{\circ} 5'$  east. The Birmans made a boat expedition up the river in 1783, and easily captured it, plundering private and public property. Among other booty, they bore away a great brazen image of "Gaudma" (the Gotama Buddha of the Hindoos). This image was supposed to be an exact likeness of the great founder of their religion. There were also five colossal images of demons in

brass, which surrounded that of Gaudma. Saint and demons were alike carried captive by the Birmans, and brought to their capitals with wild demonstrations of joy and triumph. Previously Buddhists from every land were accustomed to repair to Arracan to do honour to those brazen images. A piece of cannon of enormous size, consisting of iron bars beaten into form, was also taken off by the Birmans.

PEGU is another non-regulation province of the Bengal government on the same coast stretching from the boundaries of Arracan on the north, to those of Siam on the south. The aborigines call themselves Mon: by the Birmese and Chinese they are called Talleing. The name Pegu is a corruption of Bagoo, the common name given by the people to their old capital. North-east of Pegu the Birmese territory ranges partly parallel, and partly at right angles, with the sea. To the east is the territory of Siam, and also to the south. The best parts of the province lie along the shore of the mouths of two great rivers—the Irrawaddy and Thaulayn.

Agriculture being in its infancy, much land is unreclaimed which is admirably adapted to the products of the climate. Dense thickets skirt the banks of the rivers, which abound with game, and beautiful peafowl especially. Tigers also prowl there, similar in species to the celebrated tiger of Bengal. Except where thickets are allowed to grow close by the marshy land of the rivers, the country is clear for a hundred miles inland from the sea, and is exceedingly prolific in rice, sugar cane, and various other products necessary to the people, or profitable for commerce. Like Arracan, it is a province in which horses are very scarce, and elephants abound. These descend in troops from the highland, trampling down the rice and cane-fields inflicting vast mischief, independent of what they devour. The inhabitants, however, prize the elephant exceedingly, and ever regard it with superstitious veneration. The agriculture and commerce of Pegu have improved much since it fell into the possession of the English.

The people were once famous in the East, having conquered the greater portion of the peninsula from the confines of Thibet to their own proper boundaries. Unfortunately for themselves, they courted the alliance of the Portuguese, Dutch, and French by turns, exciting thereby the jealousy of the more powerful rival of those European powers—England. The consequence was, that the Birmese, encouraged and aided by the British, revolted against their Peguan masters, and subjected them in turn. The country being everywhere intersected by rivers, the English found it

subsequently a useful base of operations against the Birman empire.

The religion is Buddhist, and, like all other Buddhist communities, the people profess to be atheistical materialists, and worship Gaudma, or, as they call him, Gaudma, himself. They allow to woman far more importance in the social scale than the Hindoos and Mohammedans of the neighbouring peninsula, or than their eastern co-religionists, the Chinese, but not more so than the Birmans. The editor of an Indian journal says of them—"Perhaps their most remarkable departure from oriental customs is the social position in which they have placed their women. Although generally without even the education afforded by the *kioungs*, or village schools, the mothers and wives of these countries occupy a prominent position in society, and take a share in the daily business of life rarely to be met with eastward of the Cape." The same writer does them justice when he describes their general character in these terms:—"In their manners and general habits the Peguans and Talains of the Tenasserim and neighbouring provinces are decidedly superior to the Hindoo, though perhaps less industriously disposed. In all that relates to education, in their freedom from the ban of caste and the slavery of baneful superstition, in the superiority of their social system, these people form a remarkable exception to the state of debasement in which most of the Asiatic nations are plunged."

The Peguans appear to have been civilised at an earlier period and in a higher degree than any nation of the Indo-Chinese peninsula. At all events, as compared with the Birmans, their advancement in the arts of life and in civilisation of feeling, as well as circumstance, was much earlier, and more complete. They seem, like the Mhugs of Arracan, to have been always partial to navigation. The immense river-surface of their country, as well as the extended sea-board, conduce to this. A recent historian says of them what appears to have been true ever since they were known to Europeans:—"A Birman or Peguan will never journey by land so long as he can go by water; and so addicted are they from their earliest infancy to boat travelling, that the canoe enters into almost all their arrangements. Their cattle are fed out of canoes; their children sleep in them; their vessels of domestic use are canoe-shaped; they travel by land in canoe-shaped carriages; and it may be almost said that their earliest and their latest moments are passed in canoes." The admirable teak timber, produced in such great abundance in the province, enables the people to make more progress in shipbuilding

than other nations on that or the neighbouring peninsula. The Arabs of Muscat, who were a maritime people in their prosperity and power, repaired to the coasts of Pegu to build their ships of war, some of which were of considerable size. The commerce now carried on between Bengal and Pegu in teak for shipbuilding is very considerable. Like the neighbouring division of Arracan, Pegu is wonderfully productive, and promises to be one of the most valuable territories under the British Indian government. While under the dominion of Birmah, no brick buildings were allowed to be reared, except for the use of the government, or for the worship of Buddha. The efforts of Christian missionaries, especially from the United States of America, for the propagation of the gospel and the education of the people, especially the rising female generation, have been crowned with success.\* The language of Pegu is called Mon; it is a very ancient language. The Birmese and Siamese deny that it has any affinity to theirs. Its roots are monosyllabic. The British have found northern Pegu a more healthy climate than any other part of that peninsula. During our conflicts with Birmah, troops that had sickened in the neighbourhood of Rangoon rapidly recovered their health when stationed at Prome, and on other portions of the Peguan coast.

Pegu is the modern capital; Prome is alleged to have been the ancient metropolis. The town of Pegu is situated in latitude 17° 40' north, and longitude 96° 12' east. It is less than a hundred miles above Rangoon, which was until lately the commercial capital of Birmah. It was at a former period a place of considerable extent. About a century ago the Birmans sacked it, razing every dwelling-house, and carrying away captive its whole population. The public buildings were all destroyed, except the temples, which the conquerors respected. They did not, however, keep them in repair, and the buildings gradually fell to ruins. The pyramid of Shoemadoo was an exception to this. The measurement of this pile is one hundred and sixty-two feet at each side of the base. "The great breadth diminishes abruptly in the shape of a speaking-trumpet. The elevation of the building is three hundred and sixty-one feet. On the top is an iron tee, or umbrella, fifty-six feet in circumference, which is gilt. The conqueror intended to gild the whole building, but did not execute his purpose. On the north side of the building are three large bells of good workmanship, suspended near the ground, to announce to the spirit of Gaudma the approach

\* See Chapter on Religion, Literature, &c.

of a suppliant, who places his offering, consisting of boiled rice, a plate of sweetmeats, or a cocoa-nut fried in oil, on a bench near the foot of the temple. After it is offered, the devotee seems indifferent what becomes of it, and it is often devoured before his face by crows or dogs, which he never attempts to disturb. Numberless images of Gaudma lie scattered about."\* The way in which the vast number of scattered images is accounted for by the writer from whom the foregoing account is taken is very singular, and probably unparalleled in the East or anywhere else. It is substantially as follows:—A devotee purchases an idol; he then procures its consecration by the monks, and leaves it in one of the monasteries at hand, or places it on the open ground, where he leaves it, as regardless of what may happen to it as another worshipper is of the viands which he places there. These images are sometimes valuable, composed of marble which takes a fine polish; sometimes of bone or ivory, and of silver, but never of gold. The monks affirm that the building was begun two thousand three hundred years ago; that it required many generations to complete it, and was a task handed down by successive monarchs to those who inherited their power. There is but little to interest the traveller or the politician at the city of Pegu, except its religious remains.

TENESSERIM is the last of the non-regulation provinces of the Bengal government upon this coast. It lies along the sea-shore, between the southern extremity of Pegu and the isthmus of Krow. It is, therefore, bounded by Pegu, the sea, and the country of Siam. There are not many respects in which it differs from Pegu, either in the character of its people or productions. The climate is warmer, and more moist, although the river-

surface is not so great as it is in Pegu or Arracan. The country about Martaban is so similar to that of Pegu, as to come under the descriptions applicable to it. The resources of the narrow strip of country which continues the British possessions from Pegu to the isthmus of Krow are various, and capable of great development. The people possess some of the Siamese characteristics, and the language also. Schools and ministerial instruction are provided extensively by the American board of missions; and the labours of those devout and zealous men, especially in the education of female youth, have been attended with triumphant success.\* "The animals of the Tenasserim province differ in few particulars from those of Hindoostan proper. Elephants, tigers, bears, and panthers abound, while species of the rhinoceros, the hare, the rabbit, the porcupine, are also to be met with in considerable numbers. The most interesting and valuable of all the animals of this region is a hardy and swift-footed pony, highly esteemed throughout all parts of India, especially for mountain journeys, where, from their being so sure-footed, they are invaluable. The sheep and goat are rarely met with here, but buffaloes, oxen, and several varieties of the deer are plentiful."

The non-regulation provinces of the Bengal government have received in this chapter as full a notice as our space will allow. It would require a book of larger extent than this History to give so minute a description of these fine regions as might be desirable and useful. The detail here given is, however, sufficiently minute to unfold to the reader the great resources of the noble lands comprehended within the regulation and non-regulation provinces of Bengal and the Agra governments.

## CHAPTER VI.

### GENERAL DESCRIPTION OF THE DECCAN—PRESIDENCY OF MADRAS—COLLECTORATES AND CITIES.

BEFORE entering into any particular description of Madras, it is necessary to notice one of the great natural divisions of India, called the DECCAN. A portion of it only belongs to Madras; a much larger section of it to Bombay; a very small amount of its territory in the province of Orissa, as already shown, is comprised in Bengal. The largest area of the Deccan is under the control of native princes. By here noticing it as a *natural*

division of India, facilities will be afforded in describing the presidencies of Madras and Bombay.

The country south of the Vindaya Mountains receives the designation of "the Deccan."† A portion of this great division of the peninsula is called Southern India, which comprises the whole country south of the Kistna River. The late editor of the *Ceylon*

\* See Chapter on Religions, Literature, &c.

† For relative geographical situation see pp. 5, 6.

\* Symes.

*Examiner* thus characterises the Deccan :— "The distinguishing feature of the Deccan consists of the lofty ranges of mountains which skirt it on every side; they are named the Northern, Southern, Eastern, and Western Ghauts. The latter skirt the shores of the Indian Ocean and the Bay of Bengal, at distances varying from one hundred to ten miles, those on the eastern coast being the most remote. Their altitude varies from eight thousand feet downwards. On the southern extremity of the Western Ghauts are the Nilgherry Mountains, stretching eastward, and famed throughout Southern India for their fine climate and fertile tracts of table-land. On this range have been established the sanitary stations of Ootacamund and Dimhatty, where Europeans enjoy the bracing temperature of alpine lands within a few days' journey of Madras. At the northern extremity of the western range, immediately opposite Bombay, are the Mahabalipoora Mountains, rising to a height of five thousand and thirty-six feet, on which the sanatorium of Mahabeleshwar has been established for the benefit of that presidency. The Allygherry Mountains are an offshoot of the Southern Ghauts. In that portion of the Deccan known as Southern India are several independent states. The King of Travancore and the Rajah of Cochin are both allies of the Honourable East India Company, and offer every facility for the prosecution of commercial enterprise in their territories. The Deccan proper comprises all that portion of the peninsula which lies between the valley of the Nerbuddah on the north, and the deep pass known as the Gap of Coimbatore, running from east to west at about 11° north latitude."

A considerable portion of the Deccan proper is under the control of native chiefs or rajahs, protected by the company.

The British possessions in the Deccan, united to all the presidencies, do not comprise at the utmost more than forty-five thousand square miles.

The table-land, which comprises the whole natural division of the Deccan, is fertile. The mountains are generally bare and barren, "except where their spurs form broken valleys, which are covered with extensive forests."

The people who inhabit the whole region bearing the general name of "the Deccan" are chiefly Hindoos, especially those who inhabit the provinces formerly under the Maharratta chiefs. There is a considerable Mohamadan population, especially in the nizam's country; but those of them who are cultivators of the soil have assumed the manners

and customs of the Hindoos, so as scarcely to be distinguished from them.

The principal modern sub-divisions of the Deccan proper are the following :—

Gundwana.	Beeder.
Orissa.	Hyderabad.
The Northern Circars.	Anurugabad.
Candeish.	Bejapore.
Berar.	

The province of GUNDWANA extends from the eighteenth to the twenty-fifth degree of north latitude. On the north it is bounded by Allahabad and Bahar; on the south, by Berar, Hyderabad, and Orissa; on the east it has Bahar and Orissa; and to the west, Allahabad, Malwah, Candeish, Berar, and Hyderabad. It is about four hundred miles in length, and less than three hundred in breadth. This is the measurement of Gundwana in its most extensive signification, but Gundwana proper is of much smaller extent. Much of the country is wild, and covered with jungle, ruled by petty chiefs, who render imperfect allegiance either to the superior princes or the East India Company, to whom many of them pay a nominal tribute. The region is ill-watered, none of the few rivers that flow through it being navigable within its limits. Its mountains contain the sources of the Nerbuddah and the Sone. Some portions of these hill regions are wilderness, and the inhabitants sunk in the lowest degrees of degradation. No one seems to have thought of them as objects of commiseration or interest in any way except the missionaries, some of whom, from the Church Missionary Society, have gone amongst them, and called the attention of government to their debased condition. Those portions of the province which are at all fertile, or where any form of civilisation has prevailed, have been the scenes for many ages of the most sanguinary conflicts, their history being made up of intrigues of chief against chief, desperate raids from one principality to another, social oppression, and filthy and abominable idolatry. Hardly a page of human history could be darker than that upon which should be recorded the story of these principalities.

The province of ORISSA extends from the eighteenth to the twenty-third degree of north latitude. To the north it is bounded by Bengal; to the south, by the river Godavery; on the east it has the Bay of Bengal; and on the west, the province of Gundwana. Its extent is about four hundred miles, from north-east to south-west, by seventy, the average breadth. About half the province is now British territory, and attached to Bengal, as shown in a previous chapter; the other portion is possessed by tributary zemindars. The



British division lies along the Bay of Bengal; it is fertile and low, but thinly peopled, and celebrated for the temple of Juggernaut, of which an account was given when treating of Bengal. The native division is a territory of hill, rock, forest, and jungle—a wild region, but yields more grain than its scanty population consumes, which is borne down to Bengal.

The NORTHERN CIRCARS extend along the Bay of Bengal from the fifteenth to the twentieth degree of north latitude. They have a coast-line of four hundred and seventy miles, from Mootapilly, their northern extremity, to Malwal, on the borders of the Chilka Lake. They are separated from Hyderabad by low detached hills, which extend to the Godavery; and, north of that stream, from Gundwana, by a range of higher hills. "From hence the chain of hills curves to the eastward, and, with the Chilka Lake, forms a barrier of fifty miles to the north, except a tongue of land between that lake and the sea. Towards the south, the small river Gundegama, which empties itself at Mootapilly, separates the Circars from Oragole and the Carnatic, below the ghauts." The climate of this region is intolerably hot. At the mouth of the Kistna River the glass rises to 110°, remaining for six or eight days at that elevation; and it is related that the heat has been at 112° two hours after sunset. Neither wood nor glass bears this heat—the one warps, and the other flies or cracks. The higher parts of the country are infested by pestilential vapours, and no European can resist them without the imminent risk of "the hill fever," which also carries off great numbers of the natives. The Circars are very productive of grain, and were formerly the granaries of the Carnatic. Bay-salt and tobacco, both of superior quality, are exported largely. The forests produce excellent teak-trees, rivalling those of Pegu. A considerable commerce is carried on with the city of Madras and with the island of Ceylon. The population are chiefly Hindoos, but there is a sprinkling of Mohammedans among them. Vizagapatam is a district of the Circars, and is classed for governmental purposes as one of the non-regulation provinces of the Madras presidency. Masulipatam, one of the regulation provinces of Madras, is included in the Circars; also Guntore.

CANDEISH is a province of the Deccan attached to the Bombay government. It is one of the original Mahratta provinces, a large portion of it having been, with the adjoining province of Malwah, divided between Holkar, Scindiah, and the Peishwa. The whole country is excessively wild, and inhabited by an insubordinate people: it is one of the least

prosperous districts of India under regular government.

BERAR is a province of the Deccan between the nineteenth and twenty-first degree of north latitude, bounded on the north by Candesh and Malwah, on the south by Aurungabad and Beeder, on the east by Gundwana, and on the west by Candesh and Aurungabad. The soil is that called the black cotton soil, and is here, as elsewhere, very prolific. Corn, peas, beans, vetches, flax, &c., are grown in abundance. The Nagpore wheat used to be considered the best in India. Under the government of "the nizam," the country was much oppressed and impoverished, and its population remained far beneath what it was calculated to support. The whole region suffered from the most appalling famines, partly from natural causes, but chiefly through misgovernment.

BEEDER is a province of the Deccan, well known as a portion of the nizam's dominions, which shared the general fate of misgovernment.

The province of HYDERABAD is situated between the tenth and the nineteenth degrees of north latitude: it measures two hundred and eighty miles by one hundred and ten. It is a productive country, well watered, and yielding fine wheat. Its rivers are not navigable, and this circumstance checks the production of many commodities suitable for export. The people of influence are chiefly Mohammedans. The capital is devoid of interest, although relatively a place of some importance.

AURUNGABAD is a province lying between the eighteenth and twenty-first degrees of north latitude, bounded on the north by Gujerat, Candesh, and Berar; on the south by Bejapore and Beeder; on the east by Berar and Hyderabad; and on the west by the Indian Ocean. This province is also known by the name of Ahmednuggur, and is one of the regulation provinces of the Bombay presidency, within which the Bombay capital is situated. It will be more particularly noticed under the head of that presidency.

BEJAPORE lies to the south of the province previously named. There is nothing to distinguish it from other provinces of the Deccan that requires a general description in this place. Sattara, now a non-regulation province of the Bombay presidency, lies within this province. The deposition of the Rajah of Sattara made much noise in England, in consequence of the eloquent advocacy of his interests by George Thompson, Esq.

The forenamed territories belong to the Deccan proper. The other portions of the country to which the general name is applied

are comprehended in the natural division which many geographers adopt—Southern India, or India south of the Kistna River. The purposes for which a general view of the Deccan was introduced being answered, it is unnecessary to give a description of the provinces lying in this portion of the peninsula, except under their proper presidential arrangement.

The presidency of Madras comprehends a large portion of Southern India. It is under the jurisdiction of the governor and council of Madras. It extends along the east coast to the confines of Bengal, and along the south-west coast to the limits of Bombay.

The following lists will show the military stations occupied by the Madras army, the collectorates into which, for purposes of government and revenue, it is divided, and the zillahs (local divisions):—

## MILITARY STATIONS.

Arcot.	Nagpore, or Kamptee.
Arnee.	Noagaum.
Bellary.	Ootacamund.
Bangalore.	Palaverem.
Berhampore.	Pallamcottah.
Cannanore.	Paulgautcherry.
Cicacole.	Poonamallee.
Cuddapah.	Quilon.
Dindigul.	Russell Koonda.
Ellore.	Samulcottah.
French Rocks, or Yellore.	St. Thomas's Mount.
Hurryhurr.	Secunderabad.
Jaulnah.	Trichinopoly.
Madras, or Fort St. George.	Vizagapatam.
Moulmelyn (Birmah).	Vizanagram.
Mangalore.	Vellore.
Masulipatam.	Wallajahad.
Muddakayray.	

## COLLECTORATES.\*

Arcot, { North, C., S.C.	Malabar, C., S.C.
{ South, C., S.C.	Masulipatam, C.
Bellary, C., S.C.	Nellore and { C., S.C.
Cuddapah, C., S.C.	Ongole,
Chingleput, C.	Rajahmundry, C.
Coimbatore, C., S.C.	Salem, C., S.C.
Canara, C., 2 S.Cs.	Tanjore, C., S.C.
Gangam, C., S.C.	Tinnivelly, C., S.C.
Guntore, C.	Trichinopoly, C.
Madras, 4 Cs.	Vizagapatam, C., S.C.
Madura, C., S.C.	

## ZILLAHS.

NORTH DIVISION.	WEST DIVISION.
Cicacole, J., R.	Calient, 2 Js., R.
Nellore, J., R.	Canara.
Rajahmundry, J., R.	Mangalore, 3 Js., R.
CENTRE DIVISION.	SOUTH DIVISION.
Bellary, J., R.	Combacorum, J., R.
Chingleput, 2 Js., R.	Madura, 2 Js., R.
Chittore, J., R.	Salem, 3 Js., R.
Cuddapah, 2 Js., R.	

\* C. denotes collector; D.C. deputy-collector; S.C. sub collector; J. judge; R. recorder.

The territories of Madras, regarded generally, are a rich and valuable department of the British dominions; but the provinces comprised in this division are not so prolific as those of the Gangetic valley. It is a region which severely tries European constitutions, at some periods of the year especially. A gentleman, well acquainted with all the presidencies, thus describes its climate:—"The Madras seasons and temperature differ from those of the other presidencies. January and February are the coldest months of the year: the thermometer ranges between 75° and 78°. Rain falls in slight showers continually, leaving a deposit of fractions of an inch. From March to June the range is between 76° and 87°. In July the rains commence, and the thermometer then falls to 84°. It retains that position, with very little deviation, through August, and about four inches of rain fall. In September the thermometer falls to 83°, and the rain increases. In October the clouds begin to assume a more dense appearance than heretofore; the thermometer declines to an average of 81°, and the rainy season fairly commences, just as it has terminated at the other presidencies. During November the rains fall very heavily, not less than fourteen inches being deposited. The thermometer falls to 75° in December, and the rains abate. Of course every scheme that human ingenuity can devise to mitigate the discomfort of heat is resorted to. The punkah is continually kept swinging over the head of the European; the window-blinds of the houses are closed to exclude as much light as may be consistent with convenience; matting of fragrant grass is placed at doors and windows, and continually watered; and every possible attention is paid by the prudent to clothing and to diet. From November to March woollen clothes may be worn with advantage: during the rest of the year everybody is clad in white cotton. No one ventures into the sun without parasols of a broad and shady form, or in palankeens roofed with tuskas. Nevertheless, the European constitution is exposed to the attacks of many diseases. Fevers, dysentery, affections of the liver, cholera morbus, and rheumatism, are common; and there are numerous minor disorders, the effect of climate acting upon a slight or an excessively robust system, which few can escape. These latter consist of a troublesome cutaneous eruption, called prickly heat, boils, and ulcers. Boils grow to a large size, are excessively painful and disturbing, and the lancet is often necessary to the relief of the patient. Constipation is also a common complaint, needing exercise and stimulating medicines."

A very large region of the Madras territory is called the *CARNATIC*, containing the districts of Nellore and Ougode, North Arcot, South Arcot, Chingleput, Tanjore, Trichinopoly, Dindigul and Madura, and Tinnivelly. The Carnatic was an ancient Hindoo geographical division, which comprised the high table-land of Southern India situated above the Ghauts. By degrees the name became applied to the lower country extending to the sea-coast, and ultimately became confined to the country below the Ghauts, known now as the Carnatic and Canara. In remote periods of the history of India, the greater part of the south of India was comprehended in a powerful empire bearing the name of the "Kamata." The common Canara, or Kamataca, character and language are used by the people in all that region from Coimbatore north to Bally near Beeder, and between the eastern and western Ghauts across the peninsula. The Zelinga Mahratta and Kamataca (or Camataca) are all used in the neighbourhood of Beeder.

The province of CANARA is a collectorate under the modern arrangements of the Madras government. It extends from the twelfth to the fifteenth degree of north latitude, and is bounded to the north by Goa and the district of Gunduck, in Bejapore, on the south by the Malabar, on the south-east by Mysore and Balaghaut, and on the west by the sea. This region is not known to the natives by the name we give it, nor did it at any past period in Indian history obtain that name. Geographically, it is divided into north and south. The Western Ghauts approach the sea in several places, and in others rocky prominences branch off from the ghauts seaward. This configuration of country sometimes gives an impression of wildness, and sometimes of grandeur. It causes great ruggedness of surface, impeding in many directions the transport of articles of commerce, which circumstance compels the extensive use of manual labour, the peasantry carrying very heavy burdens upon their heads. Where tolerable roads exist, they are inferior to those in Malabar. The government does not appear to be blameworthy in this matter, as the peasantry use the water-courses for purposes of trade; the government would alone be benefited by good military roads. Villages are not numerous in Canara. The people, as in Malabar, live in their own homesteads, on the ground they cultivate; their abodes are humble, often wretched, but generally shaded by trees, in consequence of the intense heat, so that the miserable character of the habitations is concealed in great measure from the eye of the traveller. The

people are, however, more comfortable in circumstances than their dwellings would indicate, being generally proprietors of the land they till, and this seems to have been the case from very remote periods. This is a very different condition of things from what generally exists in India, where the land belongs to villages or communities; in Canara, as in England, it is the property of the individual. There are, however, tenants-at-will and lessees, and sometimes suits-at-law and bitter personal feuds arise out of the processes of letting and sub-letting, similar to what so extensively prevail in Ireland. None of the raw materials necessary for manufactures are produced in any considerable quantities throughout this province. Its staple commodity is rice; the ample rains and warm sun cause immense crops; and Canara is a great mart for rice grain to Arabia, Bombay, Goa, and Malabar. North Canara produces sandal-wood, sugar-cane, teak, cinnamon, nutmegs, pepper, and terra japonica. South Canara produces cocoa-nut, the calophyllum mophyllum, from the seed of which the common lamp-oil is pressed out, terra japonica, and teak. In this section of the province oxen and buffaloes are valuable. Generally it is rocky, and covered with low woods. The people of the interior of the province belong to a caste bearing the local designation of Buntar. The sea-coast is studded with villages of Brahmins. "Between Tellecheny and Onore there are five different nations, who, although mixed together from time immemorial, still preserve their distinct languages, character, and national spirit. These are the Nairs, the Coorga, the Tulavas, the Concanies, and the Canarese."\* The proportion of the different religions has been thus estimated:—The Jains and Buddhists are few, the latter especially; the native Christians are in considerable numbers—one-fifth of the Mohammedan population, which is about one third of the Brahminical. The Brahmins of Canara are more tolerant to the Mohammedans than the latter are to them, or to any other sect; but both Brahmin and Mohammedan are intensely bigoted and superstitious—all honour, truth, and principle, seem to be expelled from the hearts of the people by their bigotry. The following is a curious exemplification of the way in which they sacrifice truth in matters of fact to their prejudices:—"A Brahmin of Canara, who had written a narrative of the capture of Seringapatam by General Harris, although he knew it happened on a Saturday, yet, because Saturday is an unlucky day, altered the date to Monday in his history."† He was un-

\* Dubois.

† Buchanan.

willing to let it appear that any prosperous event could happen on a day pronounced by Brahminical superstition to be unlucky, and, to save Brahminical credit, falsified the chronology. This circumstance shows how difficult it is to rely on the truth or accuracy of native historians, or, indeed, of native witnesses to anything.

The town of Carwar, about fifty-six miles south-east from Goa, is one of the most considerable in the province. Having early been the seat of an English factory, its trade was stimulated. The Jains were formerly possessors of the land, and under their more sensible judgment of temporal affairs the neighbourhood flourished; but they were extirpated, or nearly so, by the Brahmins, who resorted to assassination, as well as open attack, to rid the country of the hated sectaries.

The isle of Angediva (Andgadwipa) is about two miles from the coast; it is only a mile in circumference.

Marjow is in the northern section of the province. Some writers have described it as the ancient Meesiris, "from whence they exported a variety of silk stuffs, rich perfumes, tortoiseshells, different kinds of transparent gems, especially diamonds, and large quantities of pepper."\* Pepper is still abundant in that neighbourhood; all the precious articles have disappeared from its productions and its commerce, if ever they pertained to either, which is very questionable. Dr. Robertson's statements of this kind are frequently conjectures, having little basis in probability.

The seaport of Onore is a place of some little traffic; it was once an *entrepôt* of commerce.

Along the sea coast, from Cavai to Urigara, South Canara,† a sept of Mohammedans, called Moplahs, reside, the interior being inhabited by the Nairs. The Nairs belong properly to no caste, although generally spoken of as a distinct class, and are heathens, involved in utter darkness as to all religions. The Moplahs believe it a work of great merit in the eyes of the Prophet to catch a Nair, and circumcise him by violence, if he will not become a proselyte to Mohammed by persuasion. The persecutions of the Moplahs were not confined to the timid and unresisting Nairs; Brahmins, Jains, and native Christians, endured the most brutal injuries at their hands. Their sanguinary propensities were carried out against Europeans also. This fanatical sept seems to exist under different names in different parts of India. At Malabar a sect of Mohammedans sprang up, known in Europe

as Wahabees, and such as in Bengal is professed by the Ferazees of Dacca, Baraset, and Furreedpore. These men, forming themselves into a secret society, with branches, went out singly or in bands, murdered rich and peaceable Hindoos and others *on religious grounds*; they then not unfrequently retired into some temple, and resisted the authorities until captured or slain, always selling their lives as dearly as they could, that as many as possible of the infidels might perish with them. The ordinary laws failed to put a stop to the murders thus perpetrated, and the administrators of the law were delicate of passing constitutional bounds, which would be regarded with jealousy at home; but the evil continued, and even increased, until a measure was enacted called "the law of the suspect." By this enactment all Dacoits and Moplahs under reasonable suspicion are arrested; and if they resist the law their property is confiscated, and they are otherwise dealt with, so as to act upon the superstitions of the people, and detect the crime.

In the south section of Canara the number of females born is much greater than that of males. In Southern India generally there is a similar disparity between the sexes, but it seems to obtain more in South Canara than elsewhere.

In this division, also, in spite of the most malignant persecutions on the part of both Brahmins and Mohammedans, the Jains continue to maintain a considerable footing. They are more numerous here than anywhere else in the peninsula. They have two sorts of temples in South Canara; one is covered with a roof, the other open to the heavens. In the open temples images of colossal size, representing a particular saint, are set up. At Carculla there is a very well formed image thirty-eight feet high, and ten feet in thickness, made from a block of granite; it is upwards of four hundred years old.

Mangalore is a seaport of some prosperity; it is beautifully situated. Ten miles up the river is the town of Arcola, of some celebrity, where a colony of Concan Christians settled at the invitation of the Ikeri rajahs.

Hossobetta is another seaport, but not of so much importance as Mangalore. It is remarkable as the residence of a very respectable class of persons, called Concanies—people descended from the natives of Concan. They fled to this neighbourhood from Goa, where they were persecuted by the Portuguese for their reluctance to embrace the teaching of the Jesuits, they professing an ancient type of oriental Christianity.

MALABAR, although not the most extensive collectorate of the Madras presidency, is the

\* Dr. Robertson.

† Southern Canara is also called Tulava.

most populous. It extends along the western coast from Cape Comorin to the river Chandragiri, about two hundred miles. Under the direction of the East India Company, Lieutenant Selby, of the Indian navy, surveyed the Malabar coast, 1849-51. He represents the navigation of the coast as dangerous, currents and hidden reefs exposing to constant peril, while frequent storms render this danger more formidable. Writing of the Byramgore reef, called Cheriapiri by the natives, and the Laccadive Islands, he says:—

“The Laccadive islanders frequent these reefs to fish, which they catch in great quantities, and, with the cocoa-nut, is their staple and almost only article of food.

“Chitlac—the northern island of the Laccadive group, south end in latitude  $11^{\circ} 41'$  north, and longitude  $72^{\circ} 42' 30''$  east—is a low sandy island, covered with cocoa-nut trees, a mile and a half long, and nearly half a mile broad, and may be seen from a vessel's deck ten miles. On the eastern side it is very steep too, there being no soundings two hundred yards off shore, but is surrounded on the western side with a barrier reef, off which a bank of soundings extends in places to a distance of nearly half a mile, gradually increasing from the edge of the reef to fifteen and twenty fathoms on edge of bank of soundings. Between the reef and island is a lagoon, into which, through a natural channel in the reef, their boats are taken, and where they are completely sheltered. The bottom, a fine sand, with coral patches. The best anchorage is off the south end of the island, in from seven to nine fathoms—coral rock about four hundred yards off shore. The rise and fall of tide we found to be seven feet high-water, full and change, at about ten hours. Chitlac contains a population of about five hundred inhabitants of the Moplah caste. Like all the inhabitants of this group, they are a very poor but inoffensive people, living entirely upon fish and cocoa-nut, the only produce of these islands, with a little rice, which they procure from the coast. They export to the Malabar coast large quantities of raw coir and coir-yarn. This is received from them by the collectors at Cannanore and Mangalore at a fixed rate. It is of a most excellent quality, and much better than that of Malabar. The rope made by the islanders is, for strength and durability, far superior to that which is produced on the coast. From having had the weight of the gale at north, this island must have been on the western extreme of the hurricane, which passed up the Malabar coast in April, 1847. It has, therefore, suffered comparatively little, when the ravages committed at Undewo, and

others of the islands lying more to the eastward, are remembered. It lost only about six hundred trees, but this, on an island which counts about three thousand five hundred altogether, was seriously felt, and the inhabitants gratefully remember the assistance rendered them by government at a time when, from the loss of some of their boats, they were in great distress. Water and supplies may be procured here in small quantities, and at a very cheap rate; and we invariably found the natives most civil and obliging.

“Kiltan Island, south end in latitude  $11^{\circ} 27' 30''$  north, and longitude  $72^{\circ} 59' 40''$  east, bears from Chitlac south-east  $\frac{1}{2}$  east twenty miles. It is about two miles long by a quarter to half a mile broad, and, like Chitlac, has a barrier reef all round the western side, with good anchorage off both the northern and southern points of the island. Water may be procured here, and, indeed, at all the Laccadive Islands. As, however, it is merely the sea-water filtrated through the coral, it will not keep very long; it may, however, be used with safety, as we filled up both here and at Ameen, and found no ill effects resulting from its use. A few limes may also be obtained. With this exception, it produces nothing but the cocoa-nut; and it is from this island and Chitlac that the best coir is procured, and it would perhaps be worthy the attention of government that, in a late trial made between the rope manufactured at these islands and that from the coast for the naval service, the one from the islands, both in strength and texture, proved very far superior to the other. This island having been nearer by twenty miles to the centre of the hurricane of April, 1847, than Chitlac, has suffered in a much greater degree, and the northern part of the island, where its violence was most felt, has been entirely denuded of trees and vegetation, and on the eastern side, a belt of about one hundred and fifty yards broad,—by the whole length of the island of uprooted trees, and masses of coral rock, thrown up from the steep side of the island,—attests how great must have been the fury of the gale, and violence of the waves. From a measurement which I took of some of these masses, I estimated their weight to be from one to two and a half tons, and many of them are now lying one hundred and fifty yards from the beach, left there by the receding waters. Two thousand trees are said to have been uprooted, and a channel of twenty yards in width, and ten feet deep, now remains to show where, on the gale decreasing, the sea, with which the island had been partially submerged, returned

to its own level. In conclusion, I would only observe that, with respect to the characteristic features of this island, the remarks which I have offered on Chitlac, together with its inhabitants, their mode of life, &c., equally apply here.

"A succession of calms, and much bad weather, during the latter part of the season, prevented our surveying more of these islands than those I have described, but I have no doubt many other dangerous banks not known to us exist."

The Malabar shore is sandy, the plain of sand extending inland about three miles. The low hills which separate the level country from the Western Ghauts are wooded and picturesque, irregularly disposed, and forming, by their groupings, valleys which are fertile and beautiful. The hills themselves are cultivated, the summits being generally level, although the acclivities are steep; but these are productive, and are often cultivated in terraces. The downs near the sea are gracefully sloped, and rich, bearing the coconut tree in perfection. The rivulets which wind around these hills, as they escape from the ghauts, are innumerable, irrigating the whole country, and in such a way as to refresh the atmosphere and conduce to salubrity. The palm-tree flourishes in the uplands. Black pepper is cultivated in large quantities for export. The land is private property, as in Canara, but held generally on more satisfactory terms by the cultivators. The origin of landed property in this province is lost in the obscurity of a remote antiquity. The moral condition of the heathen portion of the people is of the lowest description; among the Nairs, and even amongst natives of higher position, female virtue is almost unknown, and vice is systematised with public sanction and native law.

There are more native Christians in Malabar than in any other part of India: very many of them belong to a primitive oriental church, and consider themselves to be the disciples of St. Thomas the Apostle. There are several sects who make this claim, but those professing the purest creed are fewest in number; they are supposed in the whole of Malabar to be about forty thousand persons. The Nestorian Christians are more numerous. The primitive sects of Christians in the whole province are supposed to be not less in number than a quarter of a million. The efforts of the Roman Catholic missionaries to win over or to force these native Christians into the communion of the Church of Rome were unceasing during the influence of the Portuguese, and many were detached from the simpler worship of their fathers.

The converts of the British Protestant missionaries are considerable in number, and their success, especially in the department of education, is rapidly increasing.

The Malabar villages are picturesque. The Brahmins reside chiefly in these villages: the females of this caste are considered here the most beautiful in India; they are elegant in manner and attire. The animals of this coast, of almost every species, are inferior. The province is well intersected by roads.

Coorg is an ancient Hindoo principality situated in the Western Ghauts, and chiefly attached to the province of Malabar. The Oavery has its source in Coorg. In this region the people, although very uncivilised, are much fairer than those of the lower countries: they are as fair as southern Europeans.

On the Malabar coast there are several ports which are important for their commerce, or interesting historically as identified with various European settlements. Cannanore was formerly a Dutch settlement. Tellecherry, about one hundred and twenty-six miles from Seringapatam, was for a long time the chief settlement of the English on that coast, but it declined when the company transferred its settlement to Mahé (*mahi*, a fish).

CALICUT is a sub-division of the Malabar province, and the chief residence of the Nairs. The word *calico*, a name given to cotton cloth, is derived from this place, formerly so celebrated for its manufacture. The moral condition of this district, like that of others where the Nairs predominate, is truly horrible. So perverted is the moral sense of the people, that it is deemed scandalous for a woman to have children by her own husband, with whom she never resides, always taking up her abode with her brother; her children are the offspring of various fathers. The Brahmins generally claim a numerous progeny. In the town of Calicut, which is the capital of the province, the people are chiefly Moplahs. This was a noted Portuguese settlement.

COCHIN (*coch'in*, a morass) is a native state in charge of a British resident under the Madras government. Description here is unnecessary.

The collectorates of BELLARY and CUDDAPAH are amongst the most populous, but neither possesses features of such distinctive interest as to require separate notice. The diamond mines of Cuddapah have been worked for several hundred years; they are not very valuable, and the diamonds found are very small. They are always obtained in alluvial soil, or in connection with rocks of the most recent formation.

COIMBATORE is a much less populous col-

lectorate than either of the preceding. It is situated above the Eastern Ghauts, but is very unequal in its surface, which consists of a series of uplands and lowlands in great irregularity, generally contributing to its picturesqueness, although sometimes it is simply wild and rude. There is much waste land, which is quite valueless either to the government or the inhabitants, except that the latter annually let loose cattle upon its scanty herbage. The culture of the cultivated portions vies with that of other districts of India. Large and luxuriant rice fields, watered from immense reservoirs, may be seen in every direction where the land is not too elevated and rocky. There are several good towns in the province, as Coimbatore, Caroor, &c.

SALEM is a collectorate nearly of the same area and population as Coimbatore; its general character presents few features which entitle it to separate notice.

The town and fortress of Ryacotta (Raya Cotay) is well situated, being the key of the Carnatic. The country around is very well cultivated, and the climate mild, the glass seldom rising beyond 80°. Cherry, and other English fruit trees that will not bear in the hot climate of southern India, flourish in this particular part.

The town of Sautghur is also well situated, the rocky country around it being picturesque; some of the most splendid trees in southern India spring up from the rugged land. The tamarind and banyan-trees are of great age and size, rendering them objects of interest to botanists. The nabob of the Carnatic had, in the early part of the present century, an immense garden here, which, however, he farmed out to those who were willing to speculate in its produce.

Several large collectorates of the Madras presidency are comprehended in what used to be called the CARNATIC. The northern boundary commences at the southern limit of Guntore, and stretches thence to Cape Comorin—a distance of five hundred miles, the average breadth of the territory being about seventy-five miles. The Northern Carnatic extends from the river Pennar to the river Gundagama on the borders of Guntore. This was once a region over which powerful Indian princes reigned. The Central Carnatic extends from the river Pennar to the Colaroone, containing the collectorate of Trichinopoly, and part of the collectorate of Nellore. It also contains the French settlement of Pondicherry, the presidential capital of Madras, and the collectorate of Arcot. The South Carnatic lies south of the river Colaroone. The British collectorate of Madras, and

Tanjore, and part of Trichinopoly, are comprised in this territory. The climate of the whole area of country comprehended under the European designation, "the Carnatic," is extremely hot—the hottest in India. It is, however, tempered by the sea breezes, and by the diversity of the country.

The Carnatic is studded with heathen temples, which are of large dimensions, with very little diversity of architecture; they are generally surrounded by high walls, as if it were intended to conceal the greater portion of the superstructures. Sometimes several temples exist in these enclosures. The religion is Brahminical, but Mohammedanism exists. The number of native Christians is increasing, and is probably not less than one hundred thousand. The people are inferior in physical qualities to the natives of Upper India. The industrial pursuits of the province are chiefly carried on by Sudras, and formerly slaves were the cultivators. The Brahmins disdain to hold the plough, or engage in any work requiring toil; they are clerks or messengers, assist in collecting the revenue, or are keepers of (*choultries*) wayside pilgrims' houses, or resting-places for travellers. These choultries are generally very filthy, but not too much so for native taste; for in spite of their frequent ablutions, the population is not cleanly in its habits. The people take snuff, but, excepting some of the lower castes, who smoke cigars, tobacco smoking is deemed irreligious, and cigars would deprive the Brahmins of caste. Hindoo customs are retained with great purity, even in the vicinage of the city of Madras. Fowls, which only Mohammedans would eat in Bengal, are in the Carnatic eaten by all castes and religionists. By the lower castes asses are used; and some affirm that their milk is drank, and their flesh eaten, by one particular class, which is regarded as outcast. The white ant is a favourite article of food with them.

Madras, the seat of government of Southern India, is situated in the Carnatic, on the shore of the Bay of Bengal, in latitude 13° 5' north, longitude 80° 21' east. The shore is here low and dangerous. Its Fort St. George, a place of considerable strength, may be easily defended by a small garrison. The population of Madras and its suburbs in 1836—7 was upwards of four hundred thousand. Madras is eight hundred and seventy miles south-west of Calcutta, and six hundred and fifty south-east of Bombay. The population and extent of this city are supposed to be the greatest in India next to Calcutta, but Benares is alleged by many to have a more numerous population, as well as to cover a

greater area. Madras is certainly the next city to Calcutta in political importance, although not in commercial enterprise or extent of commercial transactions. This deficiency arises from the ineligible site upon which the city stands—probably the most disadvantageous which any sea-board city could well occupy. Travellers and writers upon India are generally lavish in their censures upon the situation, and comparisons unfavourable to the English are drawn in reference to the selection of places for their settlements. The French are more especially commended at the expense of the British in this respect; but at the juncture of the English settlement of Madras there were weighty reasons, even of a commercial nature, which decided their choice.

The landing of passengers at Madras is a matter of considerable difficulty, and attended with some danger. This will be presented more vividly to the reader by the actual observation of modern travellers. One writer, well informed on India, thus describes the mode of landing at Madras, and the inconvenience of the site:—"Landing at Madras is a service of danger. A tremendous surf rolls towards the shore, with so much force at certain seasons of the year, that if the greatest care were not taken by boatmen, their craft must inevitably be swamped. The passage between ships and the shore is effected in large barges, called *Massoolah boats*, rowed by three or four pairs of oars. They have awnings for the purpose of enclosing passengers, who sit deep in the boat. As the boat approaches the land, the boatmen watch the roll of the waves, and, pulling as near to the shore as possible, leap out of the craft, and drag it high and dry before the next breaker can assail it. There is a class of vessel called the *catamaran*, which consists merely of a log or two of wood, across which the boatman, if he may so be called, sits, paddling himself to and fro. If he is capsized, an event which seldom can happen to his primitive vessel, he immediately scrambles on to the catamaran again, and resumes his work. These men, wearing conical caps, are very useful in conveying notes and parcels to passengers when communication by larger boats is impossible."

The commercial correspondent of the *New York Herald* gives the following description of the landing, and his general impressions of the place:—"We anchored in Madras Roads, five days from Calcutta, nearly three of which were passed in getting by the Hoogly, seven hundred and seventy miles. Twenty-four hours at Madras is amply sufficient for the most enthusiastic traveller, unless he is desi-

rous of making excursions to the interior or the other coast. At any rate, the time on shore was all that I required to disgust me with the port. The explorer, the surveyor, or nautical man, or whoever selected the harbour, should have his name painted on a shingle. Is it possible that no better anchorage, no better landing-place, no better port, could be found along the coast? and if not, why was this place chosen? A hundred years and more have passed away since then, and still you have the same facilities. An open roadstead, without the least point of land, or rock, or hill to shelter; no breakwater, no wharf, no pier, no floating-frame, not even a landing-stage. Huge native surf-boats, thirty feet long, and eight feet deep, by as many broad, the timbers bound together with rope and string, without a nail, or bolt, or spike, and manned by eleven naked savages, came alongside to take us ashore—no, I must not say naked, for there is an attempt at costume. You may, perhaps, better understand the difference between the Calcutta and the Madras boatman in that respect, when I mention that the former appears with a small white pocket-handkerchief round about him; the latter contents himself with a twine string. The day was perfectly calm, yet the surf washed over our boat once or twice, and ultimately the black, beggarly natives—I hate the sight of them!—took us on their shoulders to dry land. This is the only contrivance yet introduced for landing or embarking passengers. Our sex can manage it very well, but I pity the women, who have to be carted round like so many bags of clothing. To order a supper at the Clarendon, and a carriage at the stable; to read the latest dates from England, and eat an ice-cream, occupied our time for an hour; and then we started off for a cruise, up one street, and down another; through dirty alleys and clean thoroughfares; visiting the jail, the parade-ground, the place of burning the dead, the railway-station, and the Bentinck monument; stopped a moment to witness the exercises of a Hindoo school; hurried on to the depots, the market-place, and the cathedral; drove some four miles into the country, and returned in time to meet the carriages on their way to the fort, for on Friday evenings the band holds forth. The fort was one of the first built in India. In 1622 the ground was bought of a native prince, and Mr. F. Day claims the honour of erecting the fortress, then named and now known as Fort St. George. Here the French and the English crossed swords so often—both nations alternate masters. At twelve o'clock we fired our guns, and turned our backs upon Madras, a place too barren and cheerless for



even a penal settlement, not to mention it as the residence of a voluntary exile. I would rather be a clerk in England than the head of a department in Madras. Without their semi-monthly mail, life would be insupportable. During the day of our departure we kept the coast in view, but saw nothing but the highlands and sandy plains at their base." This description, as to general appearance, is more accurate than complimentary; it is, however, instructive to mark what the impressions are which intelligent men of other countries receive when they visit our settlements abroad. Perhaps it is especially so where our American cousins are the critics, as there is in their general tone and style great frankness—no wish to flatter us; and if there be some tokens of a desire to find fault, there is at all events a keen acumen, which enables them to discriminate our strong and weak points, and to seize vigorously the peculiarities actually exhibited by our government, commerce, or social life.

The general situation of the town is commanding, occupying the sea-shore. The houses are of white and yellow stucco, with verandahs and Venetian blinds. The sea-shell mortar of Madras makes an efficient and beautiful fronting, but is too dazzling in the vivid light of such a climate. This, taken in connection with the absence of shade, gives a glare to the appearance of the place most oppressive to the eye. The neighbourhood for a considerable distance is studded with tasteful private residences, which are built low, but of a pleasing and appropriate style of architecture. They are situated in what are called *compounds*, surrounded by pleasant gardens, and altogether picturesque and agreeable. Some of these dwellings are delightful, being overshadowed with luxuriant foliage, and surrounded by gardens producing every luxury of the tropics.

The neighbourhood is well supplied with roads. One of these is very spacious and handsome; it is called the Mount Road, because leading to St. Thomas's Mount.

The most striking building is Fort St. George; although less spacious and imposing, as well as less important, than Fort William at Calcutta, it is more convenient, more easily garrisoned, and, on the whole, more efficient for its purposes.

The government house is large, handsome, and impressive, with a great banquetting house attached, in which superb entertainments are frequently given by the governor. The gardens of the nabob formerly intercepted the view of the sea, and otherwise incommoded the site, but this inconvenience has been meliorated.

The Madras club-house is commonly regarded as the best building in the city. "It is a very extensive building, designed for the accommodation of a great number of persons, under admirable regulations, and at a moderate expense. It has entirely superseded the necessity for hotels; such as are to be found here are small, and miserably furnished and attended. A statue to Sir Thomas Munro, formerly governor of Madras, and two statues in honour of the Marquis Cornwallis, attract the attention of visitors; and those who are destined to remain at Madras soon become interested in the great number of useful and charitable institutions with which the town abounds. Among these are the Madras College, the Medical College (which contains one hundred and twenty pupils), the Orphan Asylum, the Mission, Charity, and Free Schools, the Philanthropic and Temperance Associations, the Masonic Lodges, the Moneygar Choultry (a species of *serai*), the private seminaries, the institutions for the education of native females, &c. The churches are numerous at Madras; several excellent newspapers are published; and there are large establishments or shops, where everything that humanity, in its most civilised state, can require is to be had for the money. The prices at which the productions of Europe are sold are by no means high, considering the expense of carriage to India, warehousing, insurance, establishment, the interest of money, &c. Very large fortunes are made in trade in Madras; and it is remarkable that, while Calcutta has experienced a great many vicissitudes, some of which have scattered ruin and desolation throughout society, the Madras houses of business, by a steadier system, have remained unscathed." \*

The representations made in the foregoing extract as to the cheapness of the place are not generally borne out by other travellers. Calcutta is a better market both as to variety of supply and the quality and price of commodities. This may partly arise from the commercial competition which is so fiercely maintained in the great Indian metropolis, but it is partly to be attributed to superior local advantages. Fuel is much more plentiful in the capital of Bengal than in that of Southern India. Except for cooking or for steam, it is but little required in either place—less at Madras than Calcutta.

The Black Town stands to the north of the fort, from which it is separated by a spacious esplanade. It is less wretched than the native portion of Calcutta.

Rather more than five miles on the road leading from Fort St. George to St.

\* Captain Stoeckeler.

Thomas's Mount, there is a cenotaph, erected to the memory of the celebrated nobleman, the Marquis Cornwallis. The drive to that place is very agreeable, the road being "smooth as a bowling green," and planted on either side with white tulip-trees and the luxuriant banyan. It is customary for the fashionable portion of Madras society to drive out to the cenotaph and around it in the cool of the evening, and much social intercourse takes place on those occasions. Mid-day is too hot for persons to appear out of doors, except as necessity may dictate, and the forenoon is much occupied in visits from house to house.

The country around Madras, although not devoid of a certain picturesque effect, is sterile and uninviting. Good rice crops are obtained when the season is blessed with abundance of rain. The cattle are of the species common in the Deccan—small, but better than those reared in the southern portions of the Bengal presidency. The buffaloes are smaller than those of the last-named province, but are strong, and draw well in carts, for which purpose they are extensively used.

An observer would be necessarily struck with the apparent encroachment of the sea on the Madras shore, but nature has provided against this by the sand-binding plants which abound, and fix the loose soil along the shore. About two years ago the military board had its attention directed to the encroachments of the tide, and gave orders to have the condition of the south beach examined between the saluting battery and St. Thomé; and the report was interesting, as showing the processes of these plants in retarding the advance of the ever-surging sea. The roots and stems of that class of shore-grown weeds shoot out in quest of nourishment to a great extent, and in doing so become interlaced, so as to form a sort of basket-work, by which the sand is held up as a barrier against the waters. "If it were not for the subterranean stems of these sea-side plants, which can vegetate amidst dry and shifting sand, the banks which man heaps up as a barrier would be blown away by the first hurricane."\* This subject has been since more investigated, and it appears that the encroachments of the ocean on some portions of the Madras beach arise from the fact of these sand-binders, especially the *ground rattan*, being burnt by the fishermen, as the weed impedes the spreading of their nets, and the spiny leaves injure their naked feet.† It is proposed to plant other specimens less objectionable to the men who fish on the

coasts, and equally capable of resisting the landward wave.

In the domestic life of the people of Madras they are well supplied with servants—the men being generally Hindoos, the women native Portuguese.

The French from Pondicherry frequently visit Madras with fancy-work, displaying the taste of the lapidary, jeweller, and artificial flower-maker. Mohammedan pedlars offer tempting bargains of moco stones, petrified tamarind wood, garnets, coral, mock amber, and trinkets, which are sometimes curious and valuable, and often meretricious.

The collectorate of NELLORE is noticeable for the manufacture of salt. The town of Nellore is only remarkable for the frequent and obstinate defences which it has made. It is related by an old writer,\* that in 1787 a peasant, while guiding his plough, was obstructed by a portion of brick, and digging down, discovered the ruins of a temple, and beneath them a pot of gold coins of the Roman emperors. Most of these were sold by him, and melted, but some were reserved, and proved to be of the purest gold; many of them were fresh and beautiful, but others were defaced and perforated, as if they had been worn as ornaments. They were mostly of the reigns of Trajan, Adrian, and Faustinas.

The collectorate of NORTH ARCOT was once famous for its Mohammedan influence, especially its Mussulman capital, bearing the same name, and the fortress of Chandgherry (Chandraghiri), built on the summit of a stupendous rock, with a fortified city beneath.

One of the most remarkable places in Arcot, the Carnatic, or, indeed, the Madras presidency, is Tripetty. The most celebrated Hindoo temple south of the Kistna River is at that place. It is erected in an elevated basin, completely surrounded by hills; and it is alleged that neither Mussulman nor Christian feet have ever profaned the inner circle of these hills. The Brahmins secured this immunity by paying to their Mohammedan, and afterwards to their European rulers, a certain portion of the revenue derived from the idolatrous worship and pilgrimages to the holy place; for although both the Mohammedan conquerors of India and British Christians are decided iconoclasts, yet both found it possible to reconcile conscience to the receipt of such a tax. In 1758 the revenue thus derived by the government amounted to £30,000 sterling. Since then it considerably declined, and in 1811 was not quite £20,000 sterling; it afterwards fluctuated, but never attained the magnitude of its earlier years. Vast

\* Hugh Cleghorn, M.D.

† *Journal of the Agricultural and Horticultural Society of India.*

\* Orme.

numbers of pilgrims visit the place from most parts of India, bringing offerings of every conceivable character—animals of various species, horses, cows, buffaloes, and elephants; fruits, grain, silk, calico; gold, silver, and jewels; exquisitely wrought garments, and ornaments of the precious metals, &c. Even tribute is paid to the idols from regions as far as Gujerat. The deity presiding is supposed to be propitious to commerce when duly honoured. Several thousands of sacred persons are supported in luxury, and a crowd of artificers, labourers, and servants, by the offerings presented. The impostures practised are as shameless as the ceremonies of the religious services are reported to be absurd and vile.

SOUTH ARCOT differs little in character from the collectorate just described. In it the French settlement of Pondicherry is properly comprised, but not being a portion of British India, will not be described here.

CHINGLEPUT is the smallest and least populous collectorate in the Madras presidency; it is also the most ancient possession of the company in the Carnatic. To the north it is bounded by the Nellore district; on the south, by the southern collectorate of Arcot; on the east, by the Bay of Bengal; and on the west, by Northern and Southern Arcot. The soil is generally hard and ungrateful; low prickly bushes cover a large area, and huge crags of granite project in the fields, around which cultivation is carried. The palmyra grows well upon this soil, which is too dry to produce rice or good cereal crops. The wild date flourishes in some places. The whole district was formerly known by the name of the Jaghire.

In this collectorate the city of Conjeveram (*cauchipura*, the golden city) is of some interest. It is not fifty miles from Madras. This town is built in a valley of six or seven miles in extent. The whole valley is populous. The city itself also contains a considerable population. The streets are broad, and well constructed, unlike the native cities of Central, Northern, and North-western India. Planted with cocoa-nut trees and bastard cedars, shade is afforded, which is refreshing in the bright hot climate. An air of beauty and taste is also imparted, especially as the width of the streets gives space for the trees to flourish. The streets cross one another at right angles, so that from the places of intersection the long rows of cocoa-nut trees and cedars present a beautiful aspect, such as few cities can boast. Round the whole town is a bound hedge, formed chiefly of the *Ogave Americana*. The small river Wagawatty winds round the western portion of the town, adding to its

beauty, while it conduces to the fertility of the whole vale. Formerly this town was noted for its manufactures: the weavers were reputed for their skill and taste all over Southern India. Cloths adapted to native wear, turbans, and red India handkerchiefs, were here made for many years, but British imports at Madras have nearly extinguished the native manufacturers of Conjeveram. The great pagoda is of some celebrity, resembling that of Tanjore. On the left, upon entering, there is a large edifice, like a "choultry," which is said to contain a thousand pillars. Hindoo deities are wrought upon them with artistic effect; some of the pillars are covered with this description of work. The sides of the steps leading up to it are formed by two large elephants drawing a car. The second court is held in such superior sanctity, that Europeans or native dissidents from Brahminism are not permitted to enter it. From the top of the great gateway the view is exceedingly beautiful—wood and water, hill and vale, the city and landscape, are spread out before the eye, and in the background a range of stupendous mountains bound the scene.

The town of St. Thomé is situated within three miles of Madras, in a fine plain, the sea washing up into a bay, at the head of which the place is built. The plain behind the town is covered with cocoa-nut trees, which retain their verdure throughout the year. The inhabitants are Hindoos and Roman Catholics. There are also Nestorians and Chaldean Christians, who were formerly numerous, but decreased under the persecutions of the Portuguese. The Roman Catholic portion of the population is descended from intermarriages of the natives and Portuguese settlers, and are blacker in complexion than any other class of the inhabitants. The Hindoos call the town Mailapuram, or the city of peacocks. This little town has been rendered remarkable in connection with its frequent change of masters. The English captured it in consequence of the Roman Catholic priests and people having given secret information of their movements to the French at Pondicherry.\* This occurred in 1749, since which time it has remained in possession of the English.

Mahabalipuram is a ruined town of great antiquity, thirty-five miles south of Madras, on the coast. The name means the city of the great Bali, who was very famous in Hindoo tales. The town is also called "the seven pagodas;" there are not now that number there, but probably were when it obtained that designation. The Brahmins

\* Orme.

say that the sea now covers the ancient site of Mahabalipuram, which all native tradition represents to have been a city of vast extent and grandeur. The remains at present there are most curious, affording to the beholder the idea of a petrified town. A large rock-hill is covered with Hindoo inscriptions representing the stories of the *Maha Bharat*. Near the sea there is an isolated rock of enormous dimensions, out of which a pagoda has been cut; the outside is covered with basso-relievo sculptures. On ascending the hill, there is a temple cut out of the rock, upon the walls of which are idols, also in basso-relievo. On another portion of this vast hill of rock, there is an immense figure, representing Vishnu asleep on a bed, with a large snake\* wound round in many coils as a pillow. All the figures are hewn in the rock. A mile and a half to the southward of this hill are two pagodas, cut in the solid rock, each consisting of one single stone. Near to them is the figure of an elephant as large as life, and of a lion larger than the natural size. Mr. Hamilton, quoting Lord Valentia, says that the whole appear to have been rent by some convulsion of nature before the work of the contractors was entirely finished. In the same neighbourhood, nearer to the sea by about one hundred and fifty yards, is "a pagoda, upon which is the lingam, and dedicated to Siva."

TANJORE is a collectorate in which, although the extent is not comparatively great, the population is very numerous. Malabar, Cud-dapah, and Bellary, of all the Madras collectorates, only contain a population of such numbers, and these exceed it by very little; it may even be doubted whether they do exceed it in the numbers of their inhabitants. It is extremely well cultivated, and yields in abundance all the productions of Southern India. It is remarkable for the number of its heathen temples, and their rich endowments; notwithstanding which, the British government contributed largely for the support of heathenism in the district! Indeed, wherever heathenism is rich and influential, there the largest endowments have been given by the government! This province was also remarkable for the number of its Suttees.

Tanjore is the capital. It is notable as containing a pagoda, which is regarded as the finest specimen of pyramidal architecture in India. Within this pyramid is the celebrated black bull, carved from a block of marble, and admirably executed. From one of the cavaliers a splendid prospect is afforded; the town, temples, pagodas, forts, rice-fields, woods, and lofty mountains, form a rich landscape.

\* The many-headed serpent Amantis, or Eternity.

Comboconum is a town about twenty-three miles from Tanjore; it was the capital of the ancient Chola dynasty, and numerous remains attest its pristine splendour. Temples and pagodas are numerous, and the Brahmins make it one of the centres of their influence. There is a lake which, in Brahmin esteem, is composed of holy water; its virtues are always great, but every twelfth year it is supposed to overflow with healing and sanctifying efficacy, curing diseases, and washing sinners from the stains and defilements of all previous transmigrations. As may be conceived, when the periods of extraordinary efficacy occurs, multitudes of the diseased and conscience-stricken press thither in the hope of relief from its waters; and great numbers go away so free from sin in their own opinions, that they can with the less peril incur a very large amount to their future discredit, until the lake of expiation is again sought for its purification.

The town of Tranquebar is well known to Europeans, as having been a prosperous Danish settlement, until it was wrested from that power by the hand of England. It would appear that it was better governed by the Danes than it has ever since been. It is about one hundred and fifty miles from Madras.

The collectorate of TRICHINOPOLY does not need especial description. The island of Seringham, in the river Cavery, is very remarkable for its sacred buildings.\* The Seringham pagoda is composed of seven square enclosures, the walls of which are twenty-five feet high, and four thick. These enclosures are three hundred and sixty feet distant from each other, and each has four large gates, with a high tower, which are placed in the middle of each side of the enclosure, and opposite to the four cardinal points. The outward wall is nearly four miles in circumference; and its gateway to the south is ornamented with pillars, several of which are single stones, thirty-three feet long, and five feet in diameter. Those which form the roof are still larger. In the innermost enclosures are the chapels. There is another pagoda of less importance in the island. The Brahmins are numerous and rich, and live in the greatest voluptuousness.

MADURA collectorate does not require a separate notice. The city of the same name, and capital of the collectorate, is mean, filthy, miserable, and unhealthy, lying low as compared with the surrounding country: it is, however, noted for its temple, called Pahlary, consecrated to the god Velleyadah. To this god the worshippers bring singular

\* Orme.

offerings, consisting of immense leather shoes, often profusely ornamented in the oriental style of slipper decoration. The explanation is, that the deity is always out hunting, and, as the jungles abounding in the neighbourhood might hurt his feet, his admiring disciples present him with these appropriate gifts. This place is about three hundred miles from Madras.

Opposite the coast between it and the Island of Ceylon is the sacred Isle of Ramesseram (*Rameswaram*, the Pillar of Ram). This island is about eleven miles long and six broad.\* A very celebrated pagoda, alleged to be of remote antiquity, has its site on the island. The entrance is by a lofty gateway, one hundred feet high, covered with carved work to the summit. The door is forty feet high, consisting of perpendicular stones, with horizontal stones of a similar description, the style resembling what is termed the Cyclopean. The square of the whole is about six hundred feet, and it has been regarded as one of the finest structures of the kind in India.† A large revenue is derived from what the worshippers of the

idol call his drink. This consists of the water of the Ganges, which is brought this great distance at considerable expense, and is poured over him every morning; but the cost is sustained, and great profit acquired, by selling this water to devout persons. The sacred isle is guarded by a family named the Pandaram, the males of which are celibates, the succession of guardians being found in the descendants of its female members.

The collectorate of TINNIVELLY may be briefly described. The coast is remarkable only for its salt marshes. The interior is picturesque, and the climate peculiar, formed by the positions of the hills, and the exposure of the land, over a considerable extent, to both monsoons.

The remaining portions of the Madras presidency, with its non-regulation provinces, are so much in character with the collectorates described, as not to require any distinct notice; especially as places thus passed over have sometimes an historic interest connected with the progress of British conquest, which will bring them again upon the pages of this History.

## CHAPTER VII.

### DISTRICTS AND CITIES—THE BOMBAY PRESIDENCY.

In the last chapter the portion of India historically known as the Deccan received a general description: a small portion of it belonging to Bengal, a larger portion to Madras, and a still greater extent of its territory included in Bombay, it appeared expedient to define and describe that region before giving a detailed account of the Madras and Bombay presidencies, as in the historical portion of the work frequent mention must be made of the Deccan. On page 27, the collectorates and non-regulation provinces into which Bombay is divided for purposes of government are named. It is the smallest of the three presidencies, nor has it many large towns or cities. The principal seaports are Surat, Baroch, Cambay, Bhawnuggur, Gogo, Poorbunder, and Mandavie, in Cutch. From these the best seamen of India are procured, especially along the west side of the Gulf of Cambay. The small islands of Salsette and Oorum, and the little strip of land attached to Forts Victoria and Vingula, in the Concan, furnish native vessels and native sailors of superior quality. The only naval force in the possession of the East India Company is stationed at Bombay—

\* Ward.

† Lord Valentia.

partly from the facility of obtaining naval supplies there in men and material, and partly from the influence of a navy in the Arabian Sea. It is watered by the Nerbudah, Tapti, Mahee, Mahindry, and various smaller rivers, which empty themselves into the Gulf of Cambay and the Indian Ocean. The Indus also flows through the non-regulation province of Scinde, where its mouths discharge its voluminous waters into the sea. The commerce of Bombay is very considerable with Arabia, and up the Sea of Oman and the Persian Gulf. The military stations are Ahmedabad, Ahmednuggur, Asserghur, Balmeer, Baroda, Belgaum, Baroch, Bhoog, Bombay, Dapoodie, Darwhar, Deenza, Duruganum, Hyderabad, Hursole, Kadra, Kirkee, Kurrachee, Kulladghee, Malligaum, Lackhann, Bukkur, Poonah, Ranjcote, Sattara, Surat, Seroer, Shikapore.

The capital of the presidency is the city of Bombay: it is situated on a rocky island lying on the west coast of Hindoostan, in latitude 18° 56' north, and longitude 72° 57' east. There were originally some hilly islets, but these, by the influence of the high tides, have been joined to each other, and now the island is composed principally of two unequal ranges

of whinstone rocks, extending from five to eight miles in length, and at the distance of about three miles from each other. Bombay is the most unhealthy of the presidencies. The Fort of Bombay is situated at the south-east extremity of the island, on a narrow neck of land. Cotton is the principal article of export. The population is about two hundred and fifty thousand, composed of Christians, Jews, Mohammedans, Hindoos, and Parsees. Bombay is one thousand and forty miles west by south of Calcutta, and six hundred and twenty-five from Madras. The electric telegraph is complete to Madras, Calcutta, and Lahore. As a great centre of telegraphic and railway communication, Bombay is likely to hold an important place in the future of India. In an amusing but useful work, entitled *Young America Abroad*, the following opinions are given on this subject:—"You will be surprised to learn that India, during the last two years, bids fair to keep pace with the United States in the magnetic wire. Dr. O'Shaughnessy is the Professor Morse of India. With the powerful machinery at his command as a servant of the company, he has distinguished himself by his energy and his works. I am glad to find him a fellow-passenger *en route* for home, with a view of running the wire from England to India—an undertaking which, no doubt, will shortly be accomplished, judging from what has been done. The first wire, he tells me, was extended November 1st, 1853. Twenty parties of workmen (soldiers) left Calcutta and Bombay, under English leaders, and in March, 1854, the offices were opened at the half-way station of Agra; and, by the middle of June, the first message went through to Bombay, a distance of sixteen hundred miles; since which lines have been established from Bombay to Madras, eight hundred miles; from Agra to Peshawur, on the borders of Affghanistan, connecting the populous cities of Delhi, Lahore, and Attock, on the Indus, some eight hundred miles; besides a line, two hundred miles, from Rangoon to Prome and Meaday, connecting the seaport with the frontier of Ava; and other smaller lines, making a total of some four thousand miles in two years' time. In less than five years ten thousand miles of electric wire will connect the chief points of the Indian empire, says the doctor. No. 1 galvanized wire, about half a mile to the ton, would give an aggregate of two thousand tons. The original posts were made of cheap wood, but subsequently iron-wood from Birmah, solid granite posts, brick-and-mortar doors, and iron screw posts are those used; the cost is about two hundred and fifty dollars per mile. The wires

are about sixteen feet from the ground, sufficiently high to allow a loaded elephant to pass under. About thirty miles of submarine wires, costing one thousand dollars per mile, have been laid down across the rivers. About three hundred manipulators are employed, and two hundred more servants, making a staff of five hundred men. There are seventy offices already erected, in charge of Europeans and half-castes. The great difficulty, however, has been in procuring proper workmen; and Dr. O'Shaughnessy purposes visiting the States before returning to India, in order to procure a staff of American managers. There are no double lines laid down, nor will there be. The annual cost of the establishment is one hundred and fifty thousand dollars. The only paying line will be that between Bombay and Calcutta, where one-third of the despatches are sent by natives. The object of the government in establishing such an agency throughout their wide extent of empire is, of course, to increase their political and military power, for the enterprise as an investment would prove disastrous. An instance of its advantage was noticed at the recent annexation of Oude. A few hours after the despatch arrived from the home government, giving consent, the council met, troops were on the way, orders were given, and Oude was a part of the British empire—all done by the lightning's flash. In times of war it must be of vast importance, until the native enemies learn to cut the wire, as speculators did when the Cunard steamers touched at Halifax. Railways do not progress so rapidly, yet something has been done in that way; and a guarantee of five per cent. interest on the outlay for the enterprise is made by the honourable company; but who is to make up the loss between the annual expenditure and the annual receipts? for profit and loss will be charged for many years with a serious balance. R. M. Stephenson, the railway king of India, is also a fellow-passenger for England. His perseverance, his untiring industry in the accomplishment of so arduous an enterprise, has won for him a public address. In his reply he shows how sanguine he is of the progress of his pet projects, for he expects that in less than ten years England may be reached in twelve days' time, and the magnetic wire communicate with the mother-country in as many hours. I shall not be surprised at the latter result, but the former appears formidable; for Asiatic, African, and European soil does not cultivate activity as does the American. The railway from Calcutta to Raneegunge, or to the Burdwan coal-mines, is one hundred and twenty-one miles—a single rail, costing about fifty thou-

sand dollars per mile. A company has been formed to connect Madras with the opposite coast, a distance of three hundred miles, passing through Wellington's and Brand's battle-fields, *vid* Arcot and Seringapatam (branching out to Bangalore), on to Trichinopoly and Coimbatore on the Malabar coast—thus connecting the great cities of Southern India. On the other side, the Bombay, Baroda, and Central Indian Railway, and the Great Indian Peninsula Railway, extend their branches some distance along the shore and inland. Another line is intended to join Bombay with the Madras frontier, *vid* Belgaum, Sattara, Toona, &c.—from Kurrachee to the Indus about one hundred and twenty miles, and a section from Bombay, two hundred miles to Surat. This is the grand trunk line of the north-west, and is to extend to Lahore, a distance from Calcutta of thirteen hundred and fifty miles. Contracts already have been made as far as Agra. Railway enterprise in India commands much praise for its projectors, for many are the impediments to be overcome. As in England and America, those in the front rank will sink their money, making room for those who follow later on, to profit by other's losses. But, nevertheless, the steam-whistle must work a moral change in India." Since this was written, some of the writer's anticipations have been fulfilled.

The buildings in Bombay are not so fine as those in Calcutta and Madras. The private houses are also inferior in general aspect, but formed more in keeping with the climate, both as to style and utility. The European inhabitants are fond of residing at some distance from the business part of the town, as they are at Madras, which, in each case, compels them to repair to the fort for the transaction of business. This, however, is becoming less the case, and the commercial arrangements of Bombay are as rapidly improving as its political position. The harbour scenery is very fine: Mr. Hamilton, thirty years ago, noticed this in his description. Mrs. Postans, in her lively little volume on Western India, many years after, expressed in graceful terms her admiration of it. Many modern writers have followed in their wake, and few have exaggerated the claims of Bombay in this respect, although some have gone so far as to call it "the most lovely in the world," and to describe the island on which the city stands as the fairest of all

"The isles that gem  
Old Ocean's purple diadem."

It is certainly very lovely, the azure above, reflected in the wave below, the bright Indian

sun shedding its glory over sky and sea, constitute a magnificent prospect from the verandahs of the inhabitants whose houses command the view. The harbour is dotted with palm isles, and the contrast of their green feathery foliage with the bright blue water is strikingly picturesque. In the distance the ghauts tower to the heavens, presenting all imaginable forms, and covered with all imaginable hues; in one direction tinged with the crimson sunset, in another as if clothed in a pale purple robe, elsewhere hung with fleecy drapery; and all these ever changing as day dawns or sets, as it pours its burning noon upon the gleaming rock, or as deep shadows sink upon them with the descending night. Heber, with his soft poetic pencil, has impressed the images of these scenes upon his pages, so as no eye that has rested upon them can ever forget. The island of Elephanta and the island of Salsette are covered with beautiful trees, which extend their boughs over the rippling waters, presenting every variety of graceful form, and of tint, such as oriental foliage only can exhibit. Yachting being a favourite amusement, pretty pleasure boats may be seen gliding among "the palm-tasselled islets;" so that amidst the prospects of soft beauty, and in view of the glorious mountain distance, tokens of human life and pleasure are perpetually indicated, adding that peculiar charm which solitary scenery, however fine, cannot impart. From the harbour the appearance of the city is not attractive; it lies too low, the new town being lower than the old, most of the houses having their foundations on the sea level, and many still lower. The walls of the fort flank the water's edge, and first strikes the eye of the beholder; then the esplanade, with its clusters of tents; and, stretching away to the west the island of Colabah, covered with palm-trees, and having the lighthouse at its extreme point. The landing-places are called *bundaks* in Bombay, and their neighbourhood is generally crowded with boats of different styles—some diminutive craft, filled with cocoa nuts for the market; others stronger, used for conveying goods or passengers to and from the shipping; small barges, covered with awnings, the property of native merchants and bankers; and pleasure-boats, tastefully fitted up with cabins and venetians, to carry parties on picnics, or other pleasure expeditions.

On shore, the first thing arresting attention is the palankeens, gaudily painted, and with silk hangings, in which the passenger is conveyed to his destination. Crowds of coolies and runners infest the landing-places; these men are dirty, half naked, with savage expres-



sions of countenance; they speak a little English, and offer to perform any service, in discharging which they are dishonest and faithless. This vile crew is generally composed of Mohammedans, and they look upon Christians as fair game to be plundered, if that can be accomplished with any chance of impunity. The moment the traveller lands, he perceives that he is in a great commercial city; the signs of active business immediately surround him; bales of cotton especially attest that Bombay is the great emporium of that commodity.

The road to the city is very fine, and commands a good sea-view, which makes it a pleasant promenade, where refreshing breezes play upon the heated frame, and the soft sea views delight the eye. Every evening this road is thronged with carriages and cavaliers, gay ladies and rich natives, the sober-looking Parsee and the respectable Armenian being always conspicuous figures. Railed off from this road by a slight paling is an extensive lawn-like space, where the Parsees, Jews, and other orientals are fond of meeting to converse. This numbers of them will do while the road is covered with gay carriages, and European costumes, and even when the military bands attract the English around them. The Persians and Parsees seem generally to avoid one another as much as their respective interests will allow; nor do the Arabs, or native Mussulmen, like the Parsees, who are the most respectable orientals, except the Armenian Christians, in Bombay. In the morning and evening the Parsees are fond of assembling on the esplanade and looking to their "fiery god," as he rises from the horizon, or sinks beneath it. They bring their children on these occasions to learn the devout worship of their fathers, but the ladies do not accompany them. There is a fine statue of the Marquis of Wellesley, executed by Chantrey, placed in the centre of a causeway leading from the esplanade to the fort, which is much admired. It is customary in the hot season to erect bungalows by the esplanade, so as to obtain the cool sea breeze; these are light temporary dwellings, but cost from sixty to eighty pounds for the season. They are fitted up with exquisite taste, and are most delightful residences. When the rude monsoons beat upon Bombay, the Europeans seek the shelter of solid buildings; but house rent is expensive, obliging persons of limited means to retire several miles from the port into the country among the cocoa-nut woods—dwelling places more picturesque than healthy, where fever and insects infest the habitation, and render life miserable, or terminate it. The fort is divided from the esplanade by a moat; over this several

bridges conduct to the chief gates. Within the fort are some fine houses, and a multitude of shops, in close, narrow, dusty streets. Almost everything is dear, except China and Indian silks, and Indian cotton cloths. The Parsees are amongst the most respectable shopkeepers, but it is remarkable that these devotees of the sun keep their shops peculiarly dark. From the fort the visitor emerges to "the Bombay Green." Several of the principal public buildings are there: the Town Hall, Library, and Council Chamber occupy one pile of considerable architectural pretensions. Mrs. Postans says, "with the exception of the British Museum, and the Bibliothèque du Roi, not inferior to any of the same description." Two statues by Chantrey adorn the interior of this building—one of Sir John Malcolm, and the other of the Hon. Mr. Elphinstone.

Bombay has long been especially well off for literature, and the means of promoting its increase. Several newspapers of superior merit exist. The *Bombay Gazette* is managed by its talented proprietor, J. Conan, Esq., secretary to the Bombay Chamber of Commerce, a distinguished political economist. The *Bombay Times* lately edited by Dr. Buist, who has obtained celebrity as a geologist, and also in other departments of science. "The Asiatic Society has an immense and well-chosen library and a museum; but books may also be obtained at the 'Europe shops,' where everything else is vended. The bazaars are not very handsome, but well supplied; there is a theatre, where amateurs occasionally act; enormous cotton screws, a spacious hotel, commercial houses and offices upon a grand scale, and an infinite variety of places of worship. The Roman Catholic chapels and churches are more numerous here than in any other part of India, as the descendants of the early Portuguese visitors abound. Mosques and Hindoo temples are constantly found contiguous to each other; and the Parsees—the descendants of the Ghebers, or fire-worshippers—have their *augiaree*, or fire-temple, where the sacred fire is constantly kept up by the priests, who receive, from pious Parsees, through the grating which encloses the silver stove, offerings in the form of sandal wood. There are few statues in Bombay, but the churches contain handsome monuments, and there are some busts and pictures in the Town Hall and the rooms of the societies and institutions."\*

At Malabar Point is a house which belonged to Sir John Malcolm, and which afterwards became the residence of the governor when the heat became too great at

\* J. H. Stocqueler.



Parell, the usual abode of the chief magistrate. The rocky headland of Malabar Point is a gorgeous situation. The sea-view is truly magnificent, and the inland prospect is beautiful; an undulated country, covered with the pale bamboo, the deep-tinged palm, and the amber-tinted cocoa groves, meets the gazer's eye. Night is also beautiful around this chosen spot. The stars shine out with a lustre unknown to our hazy clime, and the moonlight spreads a chaste glory over the sparkling sea and dark woods. Frequently the Parsee may be seen beneath the sun sets, paying his homage to the retiring god of his adoration; and when the sun has gone down, the funeral pyres of the Hindoo show their red glare against the dark woods. Sir John Malcolm was a man of taste as well as genius; the selection of this spot proves the one, as his writings and his deeds have long since attested the other.

Five miles from the fort is Parell, the site of government house. It was built by the Portuguese for a monastery. The house is spacious, and the grounds well laid out; and on occasions of public receptions and festivities it appears worthy of being a viceregal seat.

The Horticultural Society's gardens are not far from the governor's chief residence.

The Pilgrim's Pool is one of the most singular places in Bombay. It is an asylum for aged and diseased animals! and well answers its purposes. Here horses, cows, dogs, &c., are fed and cared for as pensioners of the bounty of a tender-hearted native, who thus disposed of his riches.

The Elphinstone College and Native Education Society's schools are also creditable to the city, and to the founders of those institutions.

The character of the population of Bombay depends upon the religion professed. The professors of Brahminism are there what they are elsewhere, mentally and morally; the description given by the Rev. Mr. Milner is precisely expressive of the facts:—"They have considerable skill in the mechanical arts, produce cotton, silk, and woollen fabrics in high perfection, and are almost unrivalled in delicate working in ivory and metals. They have in general no standard of morality beyond convenience; and hence their character is largely a compound of selfishness, deceit, cunning, impurity, and cruelty. . . . The mass of the population are idolaters. Multiplied forms and ceremonies, fatiguing pilgrimages, rigorous fastings, and acts of uncleanness, are exacted; while observances, amounting even to the wilful sacrifice of life, illustrate the connection proclaimed in the

Scriptures between 'the dark places of the earth' and the 'habitations of cruelty.'"

The Jains are a peaceful and laborious sect. Their temples are not imposing; they resemble dwelling-houses, but are distinguishable by excellent external carvings. Only a few Buddhists are to be found upon the island.

The Mohammedans are not so numerous as in the Deccan, Central India, and Madras. They are morally and intellectually degraded. There are, however, some disciples of the Koran of respectability in the western metropolis.

The Parsees, or Ghebers, are very numerous; they have at Bombay, as at Canton, the chief share in the opium trade; they also take a respectable position as cotton merchants, bankers, and dealers in the bazaars. The richest inhabitants of Bombay Island are undoubtedly the worshippers of the sun. No inhabitants of the place—not even the most important European functionaries—can vie with them in luxurious living; at government house alone entertainments are given which exceed theirs in splendour. Within the last thirty years, one of this fraternity rose from the humblest condition in life to be one of the richest merchants and capitalists in the world. His name was Jamsetjee Jejeebhoy, and his reputation as a merchant and a capitalist reached England and the English court, where his benevolence and loyalty received honourable marks of distinction. His first occupation in life was that of a dealer in empty bottles; these he used to purchase, by giving a rupee for so many to the butlers of English families. He accumulated money rapidly, by selling them at a profit, opened a place of business in one of the bazaars, and became the wealthiest man in the presidency, perhaps in India.

Another gentleman of this sect, Hormarjee Boomanjee, occupied some years ago a mansion near that of the governor, which in some respects rivalled it, and which was known by the title of Lowjee Castle. A visitor described it as spacious, built with architectural taste, and furnished richly and most elegantly. The drawing-room, decorated with princely expenditure and the propriety of a correct taste, and every apartment suitably provided with such costly articles as best became it. Luxurious couches and ottomans, covered with damask silk, arranged with gilded *fauteuils* of the most commodious form; good paintings, including full-length portraits of Lord Nelson and Sir Charles Forbes, ornamented the drawing-room; and superb windows of painted glass cast the brilliantly-tinged rays of the departing sun on chandeliers of dan-

zing lustre. "When, after a lengthened visit, we rose, intending to take our leave of Lowjee Castle and its amiable inmates, a servitor brought forward a large silver salver, covered with blooming bouquets, most tastefully arranged. In presenting the choicest for my acceptance, Hormarjee gracefully expressed his hope that I would pardon the adoption of an Eastern custom, by which to denote the pleasure our society had afforded him."

Polygamy is seldom practised by the Parsees, and their general morality is greatly superior to that of Brahmins, Buddhists, Jains, or Mohammedans. Their loyalty is unquestionable. Any portion of the native press that is not pervaded by bigotry or atheism, and by a disloyalty attending either phase of native opinion and feeling, is in the hands of the Parsees. They feel deeply grateful to the British for the protection afforded to their persons, religion, property, and commerce, and regard with unaffected disgust and abhorrence the sanguinary intolerance and disloyalty which pervade the natives, especially the educated portion of them, known as "Young India."

The beauty of the Parsees exceeds that of any other of the inhabitants of Bombay. The Parsee ladies are fair, with finely-formed features, and graceful, dignified mien. Many of the English and the Jewish ladies may be seen to vie with the loveliest of "the daughters of the sun," but there is a greater proportion of fine specimens of the fair sex, perhaps of both sexes, among the Parsees, than among any other class, European or Asiatic, at Bombay.

The Parsees of Bombay are said to have come thither from Gujerat, to which place they emigrated from Ormuz, in the Gulf of Persia. Very few of them brought wives, generally single men having ventured on the enterprise. They selected maidens of Gujerat, their taste being for the fairest in complexion; hence the race now inhabiting Bombay is not purely Persian, yet much fairer than the people of Hindoostan.

In the fort there are two large fire temples, which are kept scrupulously closed against foreign inspection. They contain spacious halls, with central arches, beneath which are placed the vase of sacred fire. The priests of the Ghebers resemble the Jewish priests in appearance and attire. They wear their beards long and flowing; and these being sometimes white, by reason of the age of the wearer, the turban colourless, and the vest or robe white and ample, their appearance is very venerable. They are not respected; whether this arise from the scepticism of the worshippers, or the general character of the

sacerdotal class, it is difficult to conjecture, as the behaviour of the clergy is respectable, and that of the people devout. Some suppose that the origin of this contempt is difference of race, the people having landed without priests, and having employed a native race in Gujerat to adopt the clerical functions whose opinions were not remote from their own. Others attribute the feeling to the offices which devolve upon the clergy—chiefly that of bearing away the dead, whom they deposit in towers, where the corpse is exposed to birds of prey, which devour it. The thought of this inspires, it is alleged, even loathing in the breast of the Parsee to his spiritual leader. The chief priest, however, is not the object of such feelings, but receives reverence from the whole community.

The Parsees are variously estimated in numbers, some computing them as a fourth of the whole population of the island, and others as lower than one-tenth.

The Jews are comparatively numerous, and many of them very wealthy. The men are always on the alert as traffickers or money-changers; the women live in great seclusion.

The Armenian Christians are much and deservedly respected; their numbers are small, and their church in the fort is of mean dimensions. They are generally settlers from Bushire or Bussorah, who transact business in stuffs and gems. Some of the Armenians are horse-dealers; they are considered good judges of the animal, and fair sellers, but are not at all equestrian in their own habits. They wear the dress of Persia, and disfigure themselves with henna, dying beard, hair, and whiskers with it, any dark colour pertaining to any of these ornaments of the male head being an object of distaste. A European blessed with auburn or sandy hair, whiskers, or moustache, is supposed either to possess the secret of some exquisite dye, or to be endowed by nature with attributes of great beauty. The moral character of the Armenians is excellent; their habits orderly; their business talents eminent; their loyalty undoubted, but not active. The people have a great respect for Protestantism, but the clergy prefer the Greek or Latin churches, and are extremely jealous of their people entering a Protestant place of worship, or perusing Protestant books, especially if written on any theological subject.

The descendants of the Portuguese are ill-looking, venal, bigoted, ignorant, and superstitious—despised by every other class.

There are a few Greeks, who differ in nothing from their compatriots all over the world.

In a chapter upon the social condition of the people of India, reference will be again made to the inhabitants of this city.

Since the establishment of communication with Europe by the Red Sea route, Bombay has acquired importance, being the first point of India gained by the outward-bound vessels, and the last left on the homeward voyage. The following are the travelling distances from it to the most considerable cities and towns, according to Major Rennell:—

	Miles.		Miles.
Allahabad . . . . .	977	Juggernaut . . . . .	1052
Ahmedabad . . . . .	321	Indore . . . . .	456
Ahmednuggur . . . . .	181	Lahore . . . . .	1010
Arcot . . . . .	722	Lucknow . . . . .	923
Aurangabad . . . . .	260	Madras . . . . .	758
Baroch . . . . .	221	Masulipatam . . . . .	686
Bassein . . . . .	27	Mirzapore . . . . .	952
Bednore . . . . .	452	Moorsheadabad . . . . .	1259
Bijanaghur . . . . .	398	Mooltan . . . . .	920
Calcutta . . . . .	1801	Mysore . . . . .	630
Canage . . . . .	889	Nagpore . . . . .	552
Cashmere . . . . .	1238	Oude . . . . .	1013
Cuttack . . . . .	1034	Oojein . . . . .	486
Cochin . . . . .	780	Patna . . . . .	1145
Delhi . . . . .	880	Pondicherry . . . . .	805
Dowlatabad . . . . .	258	Poonah . . . . .	98
Goa . . . . .	292	Seringapatam . . . . .	622
Golconda . . . . .	475	Sumbhulpore . . . . .	826
Gwalior . . . . .	768	Surat . . . . .	177
Hyderabad . . . . .	480	Tellecherry . . . . .	615

Should a canal be cut across the Isthmus of Suez, Bombay will become in all probability a more important position than Calcutta; it will at all events rival that city, now so much more wealthy, populous, and powerful. "The distance from the English Channel to Calcutta, by the Cape of Good Hope, following the route taken by the best sailing vessels, may be put down at 13,000 miles. By the Mediterranean, the proposed canal across the Isthmus of Suez, the Red Sea, and Indian Ocean, the distance would be about 8000 miles; as compared with the former, the latter would effect a saving of 5000 miles. By the Cape route to Bombay the distance may be computed at 11,500 miles, by the Red Sea route, 6200; and here the gain would be 5300 miles. By the aid of this maritime canal, troops would arrive at Bombay from Malta in three weeks; in Ceylon or Madras in four; and in Calcutta in five: and they would arrive fresh and vigorous, because unfatigued in body, and without experiencing that lassitude of the mind which a protracted and wearisome sea voyage generally induces. With such facilities, it may fairly be concluded that the maintenance of a smaller number of European troops in garrison would be perfectly compatible with security. Nor can it be doubted that when the natives became aware of this rapid mode of transit for man and munitions

of war, the disposition to revolt would be greatly enfeebled. The mercantile marine, both of England and America, would be benefited by the shortening of distance. It would bring New York nearer to Bombay by 7317 miles, and New Orleans by 8178. Constantinople would save 12,900, and St. Petersburg 8550 miles. The countries on the coasts of the Red Sea and Persian Gulf, the eastern coast of Africa, India, the kingdom of Siam, Cochin China, Japan, the vast empire of China, with its teeming millions, the Philippine Islands, Australia, and New Zealand, with the whole Southern Archipelago, would be brought nearer to the Mediterranean Sea and the north of Europe by almost 9000 miles: the whole world would be in proximity." The British government is opposed to the formation of such a ship canal on grounds of policy. Possessing, as France does, a powerful naval arsenal in the Mediterranean, she might, by means of such a passage, seriously menace our Indian empire. It is with a full knowledge of this that M. Lesseps and other Frenchmen have so perseveringly urged this scheme. Lord Palmerston energetically and clearly placed the views of the British government before that of France on this subject, and the Emperor Napoleon admitted the reasonableness of the sensitiveness of the government of her Britannic majesty in reference to such an enterprise. The scheme has, moreover, been pronounced by the most competent English engineers as impracticable; and by eminent men, who pronounce that it is not absolutely impossible, it has been admitted that the scheme is beyond private enterprise, and could only be executed and sustained by such a harmonious concourse of governments as is scarcely within the range of hope. The project finds, however, very general favour in Europe, perhaps as much from motives inimical to England as any other. Should a ship canal, by any concurrence of circumstance and combination of powers, be formed, it will in all probability tempt the British government into hostile operations from India and from the Mediterranean, involving wide-spread and sanguinary conflict.

The neighbourhood of the city is very beautiful, the whole island being exceedingly picturesque. Excellent roads exist, and the citizens enjoy their drives to the surrounding districts very much. On Sunday these roads are most frequented, the esplanade being comparatively forsaken. "The early riser, desiring to pursue his ride into the lovely scenes which skirt the town, will find these roads clear of all offence. The porters and artizans then lie shrouded in their cundies;

the market people have a wide path, as they bring in the fresh fruits of the neighbouring country; the toddy drawers appear, crowned with an earthen vessel, overflowing with the delicious juice of the palm-tree; and Hindoo girls, seated behind baskets of bright blossoms, string fragrant wreaths to adorn the altars of their gods. Thus fresh and tranquil remain the elements of the scene, until the hurry and the toil of life fill it with that suffocating heat and deafening clamour attendant upon the interests of eager traffic."

The roads of the island are, from the undulated character of the surface, much curved, thereby affording great variety of prospect; now turning towards the sunlit bay, and anon presenting prospects of wooded knolls and palm forests. In the evening the dusty roads are trodden by bullock-drivers and the heavier description of vehicles, carrying produce for the early morning market of the city; this circumstance causes the drives through the island to be preferable at early dawn to the soft season of sunset.

In the bay boating affords pleasant recreation, and an ever-changing land and sea scenery. The little island of Colabah is a place of constant resort, and some Europeans prefer it to any other place in its neighbourhood as a residence. It is considered peculiarly healthy, and its situation is delightfully picturesque, affording from its shores views of exquisite beauty. The lighthouse and the lunatic asylum are on this islet; a good road runs through it, and it is connected with the island of Bombay by a causeway, over which formerly the sea rose at high tide, rendering the passage difficult and dangerous.

The diseases are such as are produced by the high temperature of the climate, the low site of the city, and the prevalence of paddy fields on all the low grounds of the island. The guinea-worm is a dangerous nuisance to Europeans and natives; many of the former suffer so severely from it, as to be obliged to return home. Fever and cholera often carry away Europeans who expose themselves too much to the climate, frequent the woods and paddy fields, or are in any other way brought within the influence of the malaria which infests the low grounds. Bombay has improved in health within the last ten years very rapidly, and there is every prospect that it will eventually become one of the healthiest neighbourhoods in India.

The collectorate of SURAT is situated at the south-western extremity of the ancient province of Gujerat. It is a part of that territory adjacent to the Gulf of Cambay, and is so intersected with the dominions of native princes, that it is difficult to define its limits. It is

made up of lands taken from independent princes at various times. The neighbourhood was long noted for the plunder, by gulf and river pirates, of trading-vessels; the vigilance of the police, the exertions of the Bombay marine, and the representations made by the British residents at the courts of native princes, have all conduced to put a stop to these piracies. The country is populous, and highly cultivated, producing wheat, rice, jouree, hajeree, and other Indian grains, diversified by crops of cotton, hemp, tobacco, colouring plants, seeds, &c. The cotton of Surat has become an important article of commerce.

The city of Surat is large, mean, and dirty, destitute of good public buildings, and containing few Europeans for so large a city. There was an hospital for animals at Surat, similar to that at Bombay, but remarkable for its "wards," containing rats, mice, bugs, and other noxious creatures! The site of the city is unfavourable for trade, as large ships cannot ascend the river; but the country behind is so fertile, and produces such vast variety of commodities, that the commerce of Surat is very extensive. Its moral condition is deplorable. The Mohammedans are the perpetrators of nearly all the violence committed in the place, except what is performed by imported bravoos and thieves, who are hired by the richer natives for purposes of revenge, and formerly for the object of plundering the houses of their own friends and connexions! The Parsees are so frequently made the objects of violence by the Mohammedans, that they are obliged in self-defence to inflict personal chastisement, for they are a brave and athletic race, physically and mentally superior to the followers of the false prophet. The Hindoos are sly, timid, treacherous, and furiously vindictive; many perish by poison, which they administer upon slight provocation—a mode of murder in which they are singularly expert. This offence is not so common as formerly; twenty years ago its occurrence was awfully frequent. Opium intoxication is very common, and very debasing.

Caste is not so dominant as in most other places, and some "old Indians" attribute the laxity of morals to the "want of respect for their betters" which prevails among the native mob of Surat. Religious intolerance is carried to bitter extremities by Hindoos and Mohammedans, not only against one another, but against the Parsees, who offer no provocation to the insults and outrages of which they are the victims. The Brahmins are not so hostile to the Parsees as to the Mohammedans, nor are they so ready to persecute the Parsees as the Mohammedans are.

The worshippers of the sun have grown so influential and wealthy, that they are able to protect themselves; and the British, although generally they lean to high caste men, and "hold up the aristocratic principle for the sake of order," are too generous to allow injustice to be done to the quiet and manly Ghebers.

The distance from Bombay is about one hundred and seventy miles. Before the English obtained possession of Bombay, Surat was the capital of the presidency. The population is still larger than that of the metropolis of Western India. The intervening shores are low, flat, and sandy, destitute of any interesting scenery, except the panorama of the distant hills.

The scenes in the streets of Surat are peculiar, in some respects resembling those of Bombay, as to the quality and character of the native population. Not only are the three prevailing religious sects described above to be met with, but also Jains, Jews, Syrians, Armenians, Greeks, and descendants of the Portuguese. The most remarkable of all are the Arabs; these at certain seasons pitch their tents upon the pleasantest spots on the banks of the Tapti, just as gipsies would in the neighbourhood of an English city. They are the most picturesque-looking of the dwellers in or frequenters of the great city; their many-coloured turbans and showy vests cannot fail to attract attention, and their countenances are often fiercely fine.

There are many traces of the former opulence of this city in the remains of gardens and mansions, which once belonged to the merchant princes of Surat, before Bombay tore the wreath from her brow; and these mansions and pleasure-grounds were easily placed on sites tastefully selected, for in the neighbourhood of the city the banks of the Tapti are very pleasant.

The ghauts, or landing-places, do not, as in so many other cities of India, already noticed, lead to temples, nor are they constructed with the lavish expenditure and richly creative taste of those flights of steps elsewhere. They are more frequently to be seen occupied with dhobies than devotees. The dhobies are washerwomen, who ply their calling very much in the manner which Sir Walter Scott described his fair countrywomen in rural districts performing similar operations.

Within six miles of the city there is a place of religious ablution, called Pulpunah. There sacred groves, altars, and temples abound. The groves are hung with wreaths of choicest flowers. The ghauts are sculptured and festooned, leading to temples, where domes and columns look down in their

cold and stern majesty upon the bright and careering river. It is a noted place for funeral pyres; the ashes of the dead are solemnly spread upon the holy current, which seems, as if a thing of life, to bear them willingly away from the sacred scene. It is astonishing what crowds of fakerees, and other religious devotees, assemble among these clustering temples. Nowhere is this vagabond class so ripe in imposture as in this holy vicinity. Their control over the laity is astonishing, and their exercise of it rapacious, violent, and disgusting. Whatever these revered robbers choose to demand the people give them, a denial involving the peril of their soul's ruin. Among the chief curiosities of the place are the herds of sacred bulls, which are kept by the Brahmins, and treated by the people with the greatest reverence.

Pulpunah is not the only interesting suburb of Surat; all its vicinity is as pleasant as the city itself is dirty, dreary, and decadent. Long shaded lanes, reminding the English visitor of the green lanes of England, surround the city, and the cultivated fields and river scenery cannot fail to arrest the attention. The wooded hills are the haunts of game. At Vaux's tomb, in the Gulf of Cambay, near the embouchure of the Tapti, the wild hog, often hunted by the Europeans of Surat, is numerous, and affords ample sport. The French town and gardens are objects of pleasant interest, and within pedestrian distance of the city.

The military cantonments are regarded as pleasant by the military; and Surat has long borne a reputable character among gentlemen of the Bombay army, as a sociable and cheerful place in which to be quartered.

BAROCH is another district of Gujerat, and is bounded on the west by the Gulf of Cambay. Few parts of the west of India are so well cultivated or populous. The capital of the district, also named Baroch, is situated on an eminence on the north bank of the Nerbuddah, twenty-five miles from the entrance to the river. The town is as dirty and dreary as Surat: it is surrounded by a most fertile country, and its market is one of the best in India. The town was once the seat of a considerable trade, especially for cotton cloths, which were beautifully white, the river Nerbuddah having the property of bleaching. The neighbourhood is picturesque, chiefly because of the superior cultivation. Many ruins of mosques and mausolea are scattered in the vicinity. About ten miles from the city there is an island in the river, where aged or sick Hindoo penitents bury themselves alive, or are buried alive by their rela-

tives as an act of piety. On this island is a banyan-tree, said to be the most extraordinary in existence; but it was formerly much larger than it is now, for the floods, rising, have washed away portions of the island, and with it the branching roots of the tree where they had extended themselves too far. The tree is still represented to be two thousand feet in circumference, measuring round the different stems; but the hanging branches, the roots of which have not yet reached the ground, measure a much wider area. The chief trunks of the tree number three hundred and fifty, each of these larger than an ordinary English elm; and the smaller stems, forming strong supporters, are more than three thousand. The natives allege that it is three thousand years old, can afford shade for seven thousand persons, and that it originally sprung from the toothpick of a certain Hindoo saint. A writer on the productions of India states that "this is the tree alluded to by Milton in his *Paradise Lost*."

The collectorate of AHMEDABAD is not remarkable for anything except the city and its vicinity. This city was once the capital of Gujarat, but it has long fallen into decay. So splendid was it in the reign of Akbar, that the ruins now cover an area the circumference of which is thirty miles. In fact, the country is covered with remains of palaces, serais, mosques, temples, tanks, aqueducts, and other works of grandeur and great public utility. Wild beasts now infest the neighbourhood. The city is noted for its jugglers and itinerant musicians, classes to which the natives of the villages of Gujarat give extensive encouragement.

The collectorate of KAIRA is a large district in the Gujarat province: it is very wild and unsettled, and has been remarkable for the practices of the Bhattas and Bharottas, a species of fanatics who, if denied a demand, will inflict upon their own persons a gash with a knife, which the natives suppose that the gods will hereafter inflict upon him who, denying the request, occasioned the misfortune. If this does not intimidate, the Bhattas will murder an old woman or some outcast, and leave the crime at the door of the person who denied their request, which alarms the Hindoo more than if he had himself perpetrated the crime, which he would seldom fail to do if moved by what he considered to be an adequate religious motive. If the Bhattas or Bharottas do not obtain their infamous end in that way, they will not hesitate to murder one of themselves, or one of their relations, still more exciting the horror and the alarm of the unfortunate victim upon whom the demand is made. Should, however, the Hindoo have

firmness to resist the demand after all these wild manifestations of cruel importunity, the Bhattas will probably murder the man who dares so persistently to refuse compliance with their wishes. Kaira, the capital of the district, is in no way noticeable.

CANDEISH is a province of the Deccan, of which ancient division of India a general description was given in the last chapter. The Mahrattas here held sway in the days of their power. A considerable portion of Candesh belonged to the Holkar family, having been, like the adjacent province of Malwah, divided between the Peishwa, Scindiah, and Holkar. The Tapti, Nerbuddah, and their tributaries water the country, which, however, is not well cultivated. The interior is curiously cut up by ravines, from thirty to forty feet deep, winding along sometimes for miles. The ridges of the Western Ghats extend along the Tapti. Among the hills, and along the courses of the rivers, many Bheel tribes reside, who became troublesome to the government immediately previous to the military revolution of 1857, and again during the progress of that crisis. Candesh proper comprises what in the reign of the Emperor Akbar comprehended the whole of Candesh. It is the most fertile and populous region of the territories which are known under that general designation. Berhanpore was the ancient capital: it is situated on a fine plain, fairly cultivated. This city was once ten miles in circumference, but it is now shorn of its glory. It is about three hundred and forty miles from Bombay, in latitude  $21^{\circ} 19'$  north, and  $76^{\circ} 18'$  east longitude.

Huseinabad is a noted city in this province, being regarded as a good position in a military point of view, and the key of this portion of the Deccan. The town is nevertheless neither well built nor populous. The water of the Nerbuddah is here peculiarly sweet and agreeable; the valley through which it flows in the vicinity of the town is, notwithstanding the advantage of its presence, badly cultivated, and covered in most places with jungle. During the month of February the appearance of this jungle is very beautiful, in consequence of a shrub which bears flowers of the brightest scarlet. At the same season another flowering shrub fills the air with the richest perfume; these odoriferous flowers are gathered and dried, when they assume the appearance of berries, and are as sweet as raisins. The natives distil a sort of vinous spirit from them.

POONAH, now a collectorate of Bombay, was once the metropolitan province of the Mahratta empire. The city is situated latitude  $15^{\circ} 30'$  north, longitude  $74^{\circ} 2'$  east;

about thirty miles to the east of the Ghauts, and one hundred miles from Bombay. The rank of this city is superior to its area or population. The streets are all named after mythological personages, and the gods of the Hindoo Pantheon are painted on the fronts of the houses: judging from the nomenclature of the streets, and other signs, it is the most religious city in the world. At this town the Moota River joins the Moola; their union is called the Moota Moola, and is emptied into the Beema, which afterwards forms a junction with the Kistna. By this route, during the rainy season, a river-voyage may be made from within seventy-five miles of the western coast of India to the Bay of Bengal, provided the passage be undertaken in a canoe. The ancient palace of Poonah is surrounded by high thick walls: a modern one was erected more to the taste of the peishwa. The native population probably exceeds one hundred and fifty thousand.

Poonah is an important situation in reference to the large portion of the Deccan subject to the Bombay government. The military cantonments are not large, but are pleasantly situated, and very convenient. The neighbourhood is famous for hog-hunting, in which the officers of the cantonment mingle with great zest, whatever may be the corps there stationed. This is a perilous amusement; it would be so in ground more favourable to horsemanship than the Deccan, which, in these districts, is made up to a great extent of rock, hill, and ravine. The wild hog holds his retreat in rather elevated situations, and can defend himself, to the peril of his pursuers, man and horse, of which both soon become conscious.

Within a mile or two of Poonah the governor has a bungalow, which is beautifully situated; the choicest plants, native and exotic, bloom in the gardens. The collection of geraniums is very fine, the soil of the Deccan being especially favourable to them. The scarlet species abound in the gardens, and are found wild in the neighbourhood.

The Temple of Parbuttee is still an object of interest at Poonah, although shorn of its former glory. The Temple of Pawatti, the Mountain Goddess, is beautifully situated on a lofty hill, surrounded by luxuriant gardens, "rich in the empurpled clusters of the Deccan vine, and the dusky fruit of the sweet-juiced pomegranate." In the neighbourhood of Poonah there is a remarkable grove of mango-trees, planted by the peishwa in expiation of the murder of his brother. The Ketnah Bang, a country seat, also a creation of the peishwa, is very beautiful—the building is supported on handsome Saracenic arches,

the grounds are tastefully laid out in the best oriental style—cool kiosks, and numerous jets of sparkling water, causing a freshness the most salutary and agreeable. About two miles from Poonah is the cavalry cantonment of Kirkee, where Sir Arthur Wellesley wooed fortune on the battle-field.

Between the bridge of the Sungum near Poonah, and Kirkee, there is a beautiful cave-temple cut in the limestone rock. In the centre a circle of rude columns, in the simplest style of Hindoo architecture, support a huge block of rock; below this kneel the sacred bull of Siva (Nandi), uncaptured and rough hewn. At the other end is a number of square pillars, which support the roof. The whole structure is curious. The banks of the Sungum River in the neighbourhood of Poonah are very pretty, but the beauty is of the ordinary description of Indian rivers.

In connection with Poonah, the district of SATTARA naturally claims attention. The peishwas by whom Poonah was governed virtually ruled Sattara for more than one hundred years. The rajah, however, was treated as supreme, the peishwa pretending allegiance, and offering an ostensible obedience. The rajah was, in fact, a prisoner at his hill fort of Sattara. When the British expelled the peishwa, in 1818, the rajah was reinstated by them as sovereign over a considerable portion of his dominions, bounded to the west by the Western Ghauts, to the south by the Warner and Kistna Rivers, to the north by the Beema and Neera Rivers, and on the east by the frontier of the nizam's dominions, the whole area occupying a surface of eleven thousand square miles. When of late the deposition of the Rajah of Sattara raised such a clamour in England, it was overlooked by his advocates that the rajahs would have continued the actual, although not nominal vassals, of the peishwas, had not British power rescued them from their thralldom. The conditions then imposed were thankfully accepted. Whatever might be the opinion justly drawn as to the rajah's fulfilment of his engagements, these facts ought to be borne in mind in any discussion concerning his deposition.

The hill fort of Sattara was so called (the word meaning *seventeen*) because possessing originally seventeen walls, towers, and gates. The fortress occupies the highest pinnacle of a hill, the access to it being by a circuitous path of great difficulty. The cantonment is situated in a lovely valley, surrounded by magnificent hills, which are crowned in every direction available for defence by a fort. The scenery generally in the dominions once those



of the rajah more resembles that of England than probably any part of India. The cottages are thatched—flowers and creepers in front and around them; the cattle browsing in the fields, guarded by hedges, present quite an English home picture. There are, nevertheless, tokens sufficient to convince the visitor that, however English such features of the landscape may be, the scenery is still that of India; for the cottages are in the vicinities of grotesque temples, that tell of idolatry, and bring the long past and the present together, and the fine English-like roads are skirted by avenues of bright tamarind-trees. The following pleasing picture is from the pencil of a lady:—"The dāk traveller, leaving Sattara in the evening, dawn sees him at the foot of the stupendous ghauts, on which has been cut the road leading to the Mahabeleshwar hills. Winding along the steep brows of lesser ghauts, piled, as it were, to oppose the desecrating foot of man, the scene becomes rich in the features of sublime and fertile loveliness, each ghaut being thickly wooded, from its pale purple and sunlit brow, to where the gathering and snow-like wreaths of fleecy clouds conceals its union with the lowlands. On either side of the curving pathway rich and graceful trees, festooned with a variety of blooming creepers, charm the eye, while about the gnarled roots, as if hurled by the thunder-armed power of the great storm, lie massive fragments of time-stained rocks, crushing the verdure on which they fell, until time has again, with tenderest touch, encouraged fragile and flowery weeds to spring from their dark clefts, and sun their sweet heads in the glorious light." Continuing onwards, new heights sink into insignificance before other and towering elevations. These mountains are fantastic in form, bearing a sweet and glowing verdure, until the traveller reaches the summit of the Mahabeleshwar hills, and an atmosphere clear, cold, and invigorating. This spot is four thousand eight hundred feet above the level of the sea, and has been chosen as a sanatorium. In all the Deccan none more appropriate could have been chosen. Pretty bungalows are erected on eminences which command the most splendid combinations of scenery. These bungalows are interspersed with tents, variously formed and grouped, adding much to the picturesque aspect of the place. An obelisk to commemorate Sir Sidney Beckwith, many years commander-in-chief of the Bombay army, is expressive of the lasting fame which the brave and good receive. Plants of fern and arrowroot, exceedingly pleasing to the eye, grow luxuriantly wherever the hills have soil; and from the clefts of the ragged rocks, plants, shrubs, and

trees, shoot up in great diversity of beauty. The jungles conceal tigers, bears, wolves, elks, and other animals—some ferocious, and others beautiful and harmless. The points of view most inviting are Sydney and Elphinstone rocks. From these the rich scenery of the Concan lies stretched beneath the beholder's gaze. At a distance of about thirty miles the sea is visible, adding to the magnificence of the scene, and inspiring a sense of the vast and the sublime. From the gorges of the mountains innumerable cataracts flash in the sun's rays, leaping from crag to crag, as if in wild pursuit of each other, to the plains below. In the lower grounds streams wind their way, seeking the ocean, and in their course blessing with irrigation the grateful soil. It is in this range that the Kistna River has its sources, in the village of Mahabeleshwar ("the great and good God"). The sources are two in number, and are covered by arched and many-columned temples. In each the source of this river flows from the mouth of the sacred bull Nandi, and is received in a tank, whence it overflows, winding its way, until, the two streams uniting, and forming confluence with minor streams, the Kistna is formed. Viewed from the temples, the valley of the Kistna River is extremely lovely. A more fair and pastoral landscape could hardly be presented in the beautiful west of England, while the rich oriental woods, now dark, now bright, crown every upland, and bend over the waters of the descending current. The supplies of grain, fruit, game, beef, mutton, and all the necessaries of life, are abundant at the sanatorium, the whole country beneath being one beautiful garden. It has been confidently affirmed by the admirers of Indian scenery, who have also travelled much in Europe, that neither the Alps nor the Pyrenees possess scenery so lovely, and at the same time so grand, as these ghauts present.

The fort of Portabghur, perched upon the peak of a ghaut which overlooks the Mahabeleshwar hills and the splendid scenery of the Southern Concan, affords a very magnificent prospect, and is in other respects interesting. Here there is a temple built to the goddess of destruction, in which human victims were annually offered by the Rajah of Sattara before British authority brought the horrid rites to extinction with the tyranny of the peishwa. Many deeds of terror and oppression were enacted in the blood-stained fort of Portabghur.

The collectorate of TANNAH takes its designation from a town and fortress in the island of Salsette. The length of the island is eighteen miles by thirteen wide—the average



breadth. It was formerly separated from Bombay, across to which a causeway has been made. The population is small. The island is picturesque, but badly cultivated, notwithstanding its proximity to Bombay. It is customary for the residents in that island, because of the agreeable voyage, to visit Salsette, although not a healthy place, from the prevalence of marsh and jungle. This island contains a collection of singular caverns, excavated in the rocky hills. In one of these caverns the Portuguese built a church, and in order to make the place appropriate for such a purpose, defaced the heathen inscriptions; two gigantic statues of Buddha, however, remain.

In this collectorate the island of Elephanta is situated. It is in the Bay of Bombay, about seven miles from the castle, and is a place of constant resort from the great western capital. The isle is composed of two long hills, with a narrow valley between them; it is about six miles in circumference. The caves of Elephanta have a world-wide celebrity. Notice was taken of them in the chapter on the religions of India, to which the reader is referred. Opinions are very diverse as to the claims of the caves found in both these islands to superior taste on the part of those by whose labour and ingenuity they were wrought—some travellers extolling them as wondrous efforts of art, and others depreciating them as much. The celebrated historian of India, Mill, thus wrote:—"The cave of Elephanta, not far from Bombay, is a work which, from its magnitude, has given birth to the supposition of high civilisation among the Hindoos. It is a cavity in the side of a mountain, about half-way between its base and summit, of the space of nearly one hundred and twenty feet square. Pieces of the rock, as is usual in mining, have been left at certain distances, supporting the superincumbent matter; and the sight of the whole upon the entrance is grand and striking. It had been applied at an early period to religious purposes, when the pillars were probably fashioned into the sort of regular form they now present, and the figures, with which great part of the inside is covered, were sculptured on the stone." Horace Hayman Wilson, Esq., the distinguished editor of Mill's History, affixes the following note to the above quotation:—"The cave of Elephanta is not the only subterranean temple of the Hindoos exhibiting on a large scale the effects of human labour. In the isle of Salsette, in the same vicinity, is a pagoda of a similar kind, and but little inferior to it in any remarkable circumstance. The pagodas of Ellora, about eighteen miles from Aurangabad, are not of the size of those

of Elephanta and Salsette, but they surprise by their number, and by the idea of the labour which they cost. (See a minute description of them by Anquetil Duperron, *Zendavesta*, Disc. Prélim. p. ccxxxiii.) The seven pagodas, as they are called, at Mavalipuram, near Madras, on the Coromandel coast, is another work of the same description; and several others might be mentioned."

Dr. Tennant expresses views in harmony with those of Dr. Wilson when he says—"Their caves in Elephanta and Salsette are standing monuments of the original gloomy state of their superstition, and the imperfection of their arts, particularly that of architecture." \*

Forbes, so generally recognised as an authority, has these opinions:—"However these gigantic statues, and others of similar form, in the caves in Ellora and Salsette, may astonish a common observer, the man of taste looks in vain for proportion of form and expression of countenance." † "I must not omit the striking resemblance between these excavations (Elephanta, &c.) and the sculptured grottoes in Egypt," &c. "I have often been struck with the idea that there may be some affinity between the *written mountains* in Arabia and those caves." ‡

The general character of the collectorate does not merit any distinctive notice.

The collectorates of DHARWAR and RUTNAGHERY belong to the ancient province of Bejapore, and the characteristics are too much identical with other portions of the Deccan to require a separate description.

Attached to Bombay as a non-regulation district is that of COLARA. This small territory is a portion of the ancient province of the Mysore, a country in the south of India, nearly surrounded by the Madras presidency. The natives of this district are fond of planting hedges with aloes, of the leaves of which they make cordage. The language of the people is the Canarese.

The capital of the district, called by the same name, is noted as the birthplace of Hyder, father of the notorious Tippoo, whose name is so signal in Indian history. The latter erected there a handsome monument to the former, and near it a mosque, or college of moulahs, improperly called by most writers Mohammedan priests, as the Mohammedan religion has no priesthood. These moulahs, or ministers, exercised considerable influence there—even beyond what they obtained in other parts of India.

SCINDE is a non-regulation province of the Bombay presidency: its conquest, after so

\* *Indian Recollections*, vol. i. p. 6.

† Forbes' *Oriental Memoirs*, vol. i. p. 493.

‡ *Ibid.*

severe a struggle, by Sir Charles Napier, gives an especial interest to it with the present generation. It is also a valuable province, both from its area and population.\* Its vicinity to the important province of Gujerat, and to the Punjaub, renders it of consequence: through it properly lies the way from the Punjaub and Affghanistan to the sea. By way of Scinde from the west, direct and profitable commerce with Persia must be opened up from the Bombay presidency. Scinde was in ancient days only a province of Mooltan, before that once great dominion became itself a province of the Lahore government. It occupies both banks of the Indus; Mooltan and Affghanistan bound it on the north; Cutch and the sea bound it upon the south; to the east are Ajmeer, the Sandy Desert, and Cutch; and on the west it is contiguous to Beloochistan and the sea.

Scinde lies along the plain of the Indus from the sea to Sungur. From the sea to Shikapore is called Lower Scinde; from thence to Sungur, Upper Scinde. East of the Indus the province is flat from its most northern limits to the sea, with the trifling exception of a few low hills called the Gunjah. On the western bank of the great river, the country is much diversified—mountain, vale, and undulated surface are comprised within it. The soil is various: in some places productive—in others poor; in most districts capable of high culture, and requiring care and improvement in nearly all. The climate is good, except where marshy land creates miasma. In the months of June and July the thermometer ranges from 90° to 100°; but the air in northern Scinde is refreshed by cooling breezes from the west, so that the heat is seldom complained of by Europeans, even when the temperature ranges very high. About Hyderabad the climate is very agreeable, and in August, when other portions of India suffer much from heat, that region is most balmy and agreeable to those who can endure a high temperature. In no part of India is the air on the whole purer than in Scinde.

The productions of this province, notwithstanding the low state of cultivation, the poverty of the soil in some districts, and the necessity for artificial irrigation over a large area, are extremely various. Rice, ghee, hides, shark fins, potash, saltpetre, asafetida, bdellium, madder, indigo, oleaginous seeds as fodder for animals, frankincense, musk, alum, and gums, are all exported in greater or smaller quantities to the neighbouring states. In the Bombay market the productions of

Scinde are of great value, and constitute an important trade.

During the reign of the Ameer, the country retrograded: that vile race plundered it, and discouraged in every way its progress. To the Brahmins these Mohammedan tyrants were tolerant, but the lower castes they loaded with oppression. The mass of the population are Hindoos, Jats, and Beloochees—the first-named of these being the oldest race of the present settlers, or, as some think, the aborigines. The men of Scinde are not very tall, and seldom are of small stature; to the other Indians they are, in this respect, like the Spaniards among Europeans. They are well formed and strong, much superior to the natives of India in the lower provinces of the three presidencies. They are very brown in complexion, with dark hair and brows. The females are both finely formed and featured; they are not secluded like the women of the south, but are in this particular nearly as free as the Sikh ladies.

The general resemblance of Scinde to Egypt must strike every one: a fertile plain bounded on the one side by mountains, and on the other by a desert; a large river dividing it, which forms a delta as it approaches the sea, and periodically inundates the country—constitute a singular resemblance. The districts or sub-districts into which Scinde is divided are Shikapore, Hyderabad, and Kurrachee.

HYDERABAD has been noticed in another page as remarkable for its peculiar situation, and its excellent climate. When treating on the climate of India generally, reasons were assigned for supposing that the locality was more favourable to health than any other in India.

SHIKAPORE is a district to the west of the Indus, lying between that river and Beloochistan; it is the southern province of Scinde. Near to the Indus the soil is fertile; it becomes sterile as it approaches towards Beloochistan. The inhabitants are Jats, with a large sprinkling of Beloochees, especially to the west of the district; there are Hindoos scattered along the river portion. Formerly their reputation was very bad, and they continued the practice of Dacoitee and other delinquencies until the conquest of the British enforced order. The town of Shikapore stands in latitude 27° 36' north, and longitude 69° 18' east. The inhabitants are generally termed in Scinde Shikaporees; they are Hindoos. The commerce of this city is considerable; and before the British occupation of the country there were many rich bankers there, and a considerable trade kept up with the Punjaub, Affghanistan, and Rajpootana.

\* See page 27.

From Shikapore to Turkistan the bankers of this city were famous.\*

Kurrachee has of late years become exceedingly important—its commerce being rapidly on the increase. The establishment of a fair there was expected to produce great consequences, but they were not realised. The commodities were various and valuable which were brought thither, but vendors rather than buyers made it their resort on these occasions. Notwithstanding the failure in this respect, its position is such as to justify great expectations concerning its future prosperity, and its utility to India and to Britain. "Kurrachee is a position of very great importance, whether regarded in a commercial, a political, or a military point of view. In a commercial point of view, it may be defined the gate of Central Asia, and is likely to become to India what Liverpool is to England. It has been officially reported that accommodation exists for the reception within the harbour, at the same time, of twenty ships of eight hundred tons (and any number of smaller craft). The climate of Kurrachee is cool in proportion to its latitude; and under British auspices, the town must speedily become a most important place."† It is situated in latitude 24° 51', longitude 67° 2'.

Mr. W. P. Andrews, chairman of the Scinde and Punjab Railway, thus describes the port: "The port is protected from the sea and bad weather by Munorah, a bluff rocky headland, projecting south-eastward from the mainland, and leaving a space of about two miles between the extreme point and the coast to the east. The harbour is spacious, extending about five miles northward from Munorah Point, and about the same distance from the town, on the eastern shore, to the extreme western point."

The great obstacle to commerce, and also to the use of the harbour for military purposes, is a bar at the mouth. This bar, however, admits at times of a depth of twenty-six feet of water, which allows vessels of considerable burden to come in, and also ships of war. Commodore Young, of the Indian navy, twice in the year 1854, took in the steam-frigate *Queen* in the night, and while the south-west monsoon prevailed. During the expedition to the Persian Gulf, consequent upon the Persian occupation of Herat, Commodore Rennie, of the Indian navy, was constantly in the harbour, conveying troops, and reported that the bar-water was more than was indicated by the port-register.

During the year 1855 the following ships,

\* Elphinstone.

† Thornton's *Gazetteer*.

among others, entered the harbour of Kurrachee:—

	From London.	Tons.	Draught.
Dec. 1.	Marion . . . . .	684 . . .	18 ft. 6 in.
Nov. 23.	Norwood . . . . .	850 . . .	15 ft. 0 in.
Oct. 19.	El Dorado . . . . .	841 . . .	21 ft. 0 in.
Sept. 24.	James Gibb . . . . .	813 . . .	21 ft. 6 in.
Aug. 12.	Marmion . . . . .	888 . . .	16 ft. 3 in.
" 6.	Kenilworth . . . . .	582 . . .	16 ft. 6 in.
July 30.	Granger . . . . .	878 . . .	19 ft. 6 in.
" "	Sir James . . . . .	646 . . .	
" 26.	Alexander Wise . . . . .	295 . . .	15 ft. 0 in.
" 2.	Saxon . . . . .	526 . . .	15 ft. 2 in.
" "	Tamar . . . . .	556 . . .	17 ft. 10 in.
June 30.	Semiramis . . . . .		large steamer.
" 14.	Agamemnon . . . . .	756 . . .	16 ft. 8 in.

Brigadier-general Jacob, C.B., officiating commissioner for Scinde, reported, under date the 30th of April, 1856, that during the year 1854–5 vessels to the number of 1086, of the burthen of 56,695 tons, entered the port of Scinde, thirty-nine of which, including steamers, were square-rigged, of a burthen of 13,841 tons. The number that cleared outwards was 1103 vessels, burthen 58,194 tons, including square-rigged ships and steamers.

These statements bear upon the commerce of India as well as upon the capabilities of Kurrachee, but are necessary here to show the relative capacity and position of the province to which this section refers.

The court of directors of the East India Company commissioned a skilful engineer to examine how far the harbour was capable of improvement. Lieutenant Grieve, of the Indian navy, was directed by the commissioner thus appointed to furnish detailed surveys. The result was a report favourable to the harbour:—"It is satisfactory to me to be able to state, at the outset, that I think the objects which the court of directors have in view—namely, the deepening, or even the entire removal of the bar, and the general improvement of the harbour of Kurrachee—are not of doubtful execution; but that, on the contrary, there is good reason to expect through the application of proper means, the accomplishment of both—and this at a moderate expense, when compared with what I understand to be the almost national importance of a safe harbour at Kurrachee, capable of receiving and accommodating sea-going vessels of large tonnage; and 'that Kurrachee is capable of being made an excellent harbour, and that there are no very great engineering or other physical difficulties to contend with in making it such.' The court of directors have sent out an experienced harbour engineer to assist in carrying out the plans of Mr. Walker. To that able and excellent officer, Captain C. D. Campbell, of the Indian navy, belongs the credit of having been the

first to take in on his own responsibility a large armed steamer into the harbour of Kurrachee." . . . "Colonel Turner instituted a series of very careful experiments by boring, and showed most conclusively that there was not a particle of rock anywhere on the bar; that the whole was composed, to considerable depth, of soft sand. The establishment of this fact of course removed one principal ground of the fear which mariners before had—of approaching or touching on the bar."

It would appear that the harbour is practicable, and that for commerce and travel the position is one of great consequence:—"The pilgrims from the countries on our north-west border, *en route* to Mecca and other holy cities, would supply traffic to the railway and steam flotilla, and increase the intercourse already established between Kurrachee and the ports of the Persian Gulf." "From the Sutlej to the Oxus, whoever wishes to communicate with any place beyond the sea must pass through Kurrachee. It occupies a position scarcely less favourable to commerce than that of Alexandria." \*

The military importance of the port has been asserted in very strong terms by various officers of high standing, and by civilians, whose official connection with government and military affairs qualified them to form an opinion. "Of the harbour of Kurrachee I have always had the highest opinion." † "It can hardly be doubted that Kurrachee is destined to be the great arsenal of the Punjab and North-western India—perhaps the emporium, and even the real capital, of British India." ‡ Brigadier-general Parr, commanding at Kurrachee, stated that, "by the facilities afforded for rapid communication with Suez and Mooltan, he hoped at no distant date it would positively take less time to move a brigade from Southampton to the Punjab than it would at present take to move the Kurrachee brigade from this camp to Mooltan; in other words, *you might have Southampton, instead of Kurrachee, the base of your operations for any campaigns in the Punjab, or any countries beyond it.*"

The question as to how far Kurrachee may afford a suitable port of debarkation for troops destined for the north-west provinces of India, whether under the government of Bombay or Agra, and for the non-regulation provinces (attached to those governments) of Scinde and the Punjab, or in case of operations against Eastern Beloochistan and Aff-

ghanistan, is one of great concern to the British government, and has obtained additional interest from the events of the revolt of 1857. During that period the government availed itself for the first time, on a scale of any magnitude, of this medium. The following is a list of vessels which sailed for Kurrachee with troops from the 14th of July to the 15th of October, 1857:—

Sailed.	Ship.	No. of Troops.
July 14.	Sir George Seymour . . . . .	227
" 19.	Ramilies . . . . .	212
" 19.	Castle Eden . . . . .	234
" 21.	Roman Emperor . . . . .	193
" 21.	Seringapatam . . . . .	218
" 21.	Bombay . . . . .	348
" 21.	Albuera . . . . .	227
" 21.	Owen Glendower . . . . .	263
Sept. 2.	Alipore . . . . .	208
" 24.	Ireland, S.S. . . . .	301
Oct. 3.	Bahiana, S.S. . . . .	433
" 3.	Austria, S.S. . . . .	718
" 15.	Southampton, S.S. . . . .	624

#### TROOPS DISPATCHED BY THE OVERLAND ROUTE.

Sailed.	Ship.	Men.
Oct. 2.	Sultan, S.S. . . . .	117
" 14.	Dutchman, S.S. . . . .	122

In connection with the rapid transmission of intelligence to and from India, the future of Kurrachee seems to promise much. During the rebellion of the Bengal sepoys, the want of a rapid medium of imparting and receiving news and official communications was severely felt. Those who are sanguine of the prospects of Kurrachee dwell much on this point. Mr. Andrews, already quoted, thus argues:—"To be the nearest point to Europe of all our Indian possessions is important in many points of view, but more especially with reference to 'the Euphrates valley route,' and every remark relative to the direct communication of Kurrachee is equally, if not more applicable, to that with Bussorah, as materially reducing the sea voyage from India. The electric wire will soon connect Kurrachee with the Punjab; and when the proposed telegraph communication is established with Europe, whether it be by the Persian Gulf or the Red Sea, or, as it ought to be, by both routes, the advantage will be great, of being the medium of disseminating the political and commercial intelligence of Europe to the most distant parts of our Indian possessions, and giving in exchange the most recent events in India and Central Asia. Hitherto beyond the pale of the electric chain that spans the empire, Kurrachee is destined, ere long, to become the chief seat of the telegraph in India."

Sir Henry Pottinger, so famous in the civil and military administration of India, regarded Kurrachee as the point between India and

\* Vide appendix to the reports of Colonel Jacob and of Mr. Dalzell, collector of customs, regarding the trade of the province during the year 1855-6.

† Sir Henry Pottinger.

‡ Sir Justin Sheil.

Europe the best adapted for a port of communication.

The facilities for the navigation of the Indus enter into the discussion in connection with this port. The difficulties in the way of making the Indus navigable are great. Sir Henry Pottinger pronounced it so, after giving much attention to the matter under the most favourable opportunities. The reports which he prepared for the directors of the East India Company were, unfortunately, lost. In conveying at a later period to the court his views of the advantages of Kurrachee as a port, and the facility for railway enterprise afforded in the valley of the Indus, he observed:—"I had a very complete journal of all the events and circumstances attending the first mission to Scinde in 1809, in which the dangers and difficulties of the navigation of the lower delta of the Indus were fully described, and exactly tallied with what have now been brought forward. My journal and all my notes and papers were destroyed on the breaking out of the war in 1818, when the residency at Poonah was burned by the Mahratta army. What I now state may be so far satisfactory, perhaps, to the directors, as showing the views which were early forced on me with regard to the important question now under discussion."\*

The advantage of a line of railway in the direction specified would be important in a military point of view, whatever might be its commercial value. Mr. Frere, the government commissioner, has used very conclusive arguments on the subject:—"The practical value of the railway was to increase the available power of every ship, and of every man employed in military and naval operations. In reference to the Punjaub, the capacity of moving troops to a given point was of immense importance. If they looked at the map they would see that they had a mountainous range, between which and our possessions the Indus formed a natural boundary, and the company proposed to make a line along its level plains. In a military point of view the advantage would be this, that if the Khyber Pass should be closed to our forces, they could be moved with rapidity to the Bolan Pass, and in either case the enemy would be taken in flank or in the rear. In the meantime the Euphrates Valley Railway would give them the command of the sea-board of the Persian Gulf, and not only this, but the completion of that railway would practically make Chatham nearer to any point of action in the Persian territory than any military force which could be brought to bear upon it from Central Asia."

\* Lieutenant-general the Right Hon. Sir Henry Pottinger, Bart., G.C.B.

Whatever may be the effects, military or commercial, of the Scinde Railway in connection with that of the Punjaub, the improvement of the Kurrachee harbour may be made of vast use to India and to England irrespective of it. A Scinde paper, published at the close of 1857, contained the following:—

"The camel train has commenced its work: eight hundred camels are laid on the line from Kurrachee to Rohree, and it is hoped that within another fortnight the line to Mooltan will be completed. Twenty camels are stationed at each chowkee, and each camel carries a load of four maunds or three hundred and twenty pounds. A rather novel proposition has been made by Moorad Khan, contractor at this station. He engages to convey the regiments expected from England at Kurrachee, to Mooltan in twelve days. He proposes to lay a dawk of one hundred or one hundred and fifty camels, at each of twenty-five chowkies, at intervals on the road. Two soldiers with arms, accoutrements, and ammunition, with water, will form the load for one camel, to proceed to the first halting-place, where fresh camels will carry them on to the next stage, and so on. The first lot of camels will return at night, and next day a fresh batch of soldiers will proceed; thus the whole of the regiments will be in advance together, in batches of three hundred each. The men on each camel will be provided with a cajawah, made quite convenient for them to lie down on. The contractor will only require government to supply biscuits and grog, he guaranteeing a regular and good supply of mutton, eggs, poultry, milk, butter, &c., the whole of the way. This we consider a much better plan than keeping up a large establishment of camels, with the delay of moving up troops by regular marches, the attendant casualties, &c. All this will be obviated by a fair remuneration to the contractor, who stands all risks."

The Indus also, whatever the difficulties of its navigation for commercial purposes, can be made available for military objects, as the following extract, taken, at the close of 1857, from the *Scinde Kossid* will show:—"The steamers *Planet*, *Napier*, and *Assyria*, with the flats *Ethersey* and *Nitocris*, have been ordered down from the Persian Gulf, and are expected here daily. The *Indus*, undergoing repairs at Gizree, will be ready for work again at the end of next week. There will be no delay now in launching the first of the new steamers at Keamaree, as the *Wings of the Wind* has brought up from Bombay all the wood-work required in this operation, and ere long we may hope to see her afloat.

With these valuable acquisitions to the existing defective flotilla on the river, the naval authorities will be able to render invaluable service in the conveyance of troops and stores up the country. With this fleet, and the camel train, organised so efficiently by Colonel Hutt, we ought to be in a position to dispatch some thousands of soldiers for the relief of the upper provinces, in a shorter space of time than can possibly be done from the Calcutta side; and we think the public will agree with us in saying, that it is very much to be regretted that the home authorities did not order the greater portion of the reinforcements now on their way out, to disembark at Kurrachee rather than in Bengal. Had this been done, the present rebellion would have been entirely suppressed much earlier than it can possibly be by the arrangements already made in England for our succour."

Finally, in reference to these views of Indian authorities in reference to this new emporium of commerce, and position of political resource, the *Calcutta Englishman*, so well qualified to offer an opinion, may be consulted:—"Kurrachee, situated at the mouth of the Indus, is fast advancing in prosperity, and into notice as a seaport; it will probably soon be known as the first in the empire, being superior to Calcutta, Madras, or even Bombay. In a commodious harbour, and safe anchorage, it will become a depot for the commerce (export and import) of all Northern India and Scinde with Europe."

The modes of opening up communication through Scinde affect also the commerce and military arrangements of the Punjab; but serious discussions exist as to whether the railway system or the river navigation is the better mode of accomplishing the object. Two different schemes, based upon different views, on this subject at present occupy the attention of practical men, the East India Company, and the government. One party proposes a railway of more than one hundred miles from Kurrachee to Kotree, on the Indus, so as to render unnecessary the circuitous route of the river through the delta. At Kotree the goods and passengers brought by the train are to be embarked on the Indus, and borne by steamers to Mooltan: another railway is to be constructed thence to Lahore. Originally it was supposed that a canal should connect Kurrachee (or rather Gizreebunder, which is very near it) with Kotree. For this plan the East India Company guarantee five per cent. to the investors. Upon this guarantee, however, the following critique has been made in a letter to Lord Palmerston by Mr. S. H. Clarke, who has been for many

years a merchant in Scinde and the Punjab:—"It would be impossible for any government to ensure to the persons embarking in a railway, or any other speculation, the receipt of a specific dividend, without contracting obligations to an indefinite amount. If the scheme does not pay, the loss must be sustained by some party or other, and that party is the government, until the limit of five per cent has been reached. But if the loss is more than five per cent., not only may the whole of the guaranteed interest be swallowed up, but the company may be gradually run into debt, which debt, if contracted, the shareholders must necessarily pay. I believe that the misconceptions which have existed as to the nature of the East India Company's guarantee have had this mischievous effect, that they have taken away that inducement which would otherwise have existed to investigate the intrinsic merits of any of these guaranteed projects before embarking in them—the shareholder resting on the conviction that he was sure of a five per cent. return upon his money, however worthless and disastrous the enterprise might be."

In favour of the united river and railway scheme, comprising the Punjab as well as Scinde, the following eminent authorities are pledged, irrespective of those already quoted as approving of *some* railway and river communications being speedily opened up through these provinces:—

"The railroad and the steamers may be said, with truth, to be the crying wants of the Punjab."\*

"What a glorious thing it would have been, had the Euphrates Valley Railway and the Scinde and Punjab Railway been accomplished facts at the time of the present insurrection!"†

"It is sufficient to say that the Punjab section will, in a military and political point of view, be of more consequence than perhaps any other part of the railway. Following generally the line of the present Grand Trunk Road, it will bind together the series of first-class military stations held by the very flower of the army, European and native. It will connect the whole of these with the most salient point (Peshawur) of the most important of the several frontiers, by which the British Empire in the East is bounded. It will render the whole power of the empire capable of being rapidly concentrated and brought to bear upon a spot of vital consequence to the politics of Central Asia and of the countries bordering upon Europe. Further, in a commercial point of view, the

\* Chief Commissioner of the Punjab.

† *Lahore Chronicle*, August, 1857.

Punjaub section will command a portion of the commerce between India and Central Asia."\*

The survey of the country from Lahore to Peshawur has been recommended by the government of India, and authorised by the East India Company, and its execution entrusted to the engineering staff of the Scinde Railway Company.

Notwithstanding such high authority, and the guarantee given by the East India Company above referred to, it is maintained by other persons of authority that the scheme can never answer the ends proposed. The railway from Kurrachee to Kotree, or to Hyderabad, must be carried, it is maintained, through a comparatively barren track, which would itself afford no means of support; and when vessels come down from the Punjaub to the point where the rail meets the river, it would be unremunerative to unload and consign the cargo to the more expensive conveyance of the rail. By those who advocate this scheme, a company has been formed to navigate the Indus and its confluent by steamers and barges adapted to the depth and character of the streams. The authorities who maintain this view affirm that it will be long before Northern and Western India will be in a condition to support railways, and if ever it be, it must arise from the increased wealth and commercial power and requirements fostered by the more adequate navigation of the great rivers.

Admiral Sir Charles Malcolm, late Commander of the Indian navy; Captain Woodley, one of the most experienced captains of river steam-vessels in the Indian service; the late chief engineers of Bengal, Madras, and Bombay; Messrs. Boulton and Watt; Mr. Fairbairn of Manchester; Mr. Pean, Mr. Miller, Mr. Summers, Mr. White, shipbuilder, of Cowes; Mr. Steele, shipbuilder, of Greenock; Captain Hall, C.B., late of the *Nemesis*, one of the most distinguished officers in the English navy; Captain Hoseason, whose talents and scientific attainments are well known in professional circles; Captain Cotton, brother of the celebrated Brigadier Cotton of Peshawur, and of the equally distinguished Colonel Cotton, chief engineer of Madras; Lieutenant Wood, of the Indian navy, who surveyed the Indus, and organised the navigation of that river as it is now conducted under the government;—are authorities in favour of the Indus navigation scheme to the exclusion of the Scinde railways.

There is thus not only a wide field for action, but also for discussion, as to which plan will best suit the wants of Scinde, the

\* Report of Punjaub Government on Railways.

Punjaub, and Western India. Both projects can hardly exist long together; and as the railway system is patronised by the East India Company, it is certain to be tried. In a chapter on the commerce of India, the report of the commissioners of the Punjaub will be given, which will probably satisfy the reader as to the commercial value of the respective schemes. In this place it is only appropriate to notice it as it regards the geography and topographical relations of the countries in question, and of the port of Kurrachee in relation to Scinde, the Indus, and the countries above them.

Scinde is not so rich in ancient remains as many other parts of India. One of the most interesting is the ancient city of Brahminabad. Mr. Bellasis has investigated the ruins, and brought to light various objects of value to the antiquarian and historian. The city is situated about fifty miles east of the Indus, near the bank of what then must have been the principal channel when it debouched at Luckput, and which now forms the Eastern Nurra, with its dry channel, and its strings of lakes, or *dhunds*. About the eighth century of our era, if we are to credit the ancient histories of Scinde, Brahminabad was large and flourishing. No histories written since the ninth century refer to it as an existing city, whence it is inferred that about one thousand years ago it was destroyed by an earthquake—no uncommon catastrophe in Indian cities, and Scinde has suffered extensively from such convulsions of nature. No portion of the city was swallowed up, and its ruins can be easily traced. A wall surrounds it, which is provided with gates at certain distances. This circunvallation is about four miles in extent, and probably enclosed a population of one hundred thousand persons, which is far below the amount that the old historians assign to it. The walls and houses are composed of well-made brick, and the building was well executed. Skeletons are found scattered in the ruins, as if the disaster came suddenly, leaving the people no opportunity of escape. Glass and glazed earthenware were in use among the inhabitants, and their vessels of these materials were formed upon Greek models, and are exquisitely elegant. Carvings in cornelian and ivory, and glass enamels, elegantly executed, have been discovered. It has been observed, as a singular circumstance, that the art of dyeing the onyx was known to the dwellers in Brahminabad one thousand years ago, as it is practised in Germany at the present day, by boiling in oil, and then heating. This art was also known in India proper, but has been long lost. Exquisite productions in ivory—toys,

cups, and inlaid ornamental work—have also been found, similar in style of execution to the inlaying for which Bombay is so famous. Sets of ivory chessmen were among these delicate manufactures, similar in all respects to those now in use—confirming the opinion entertained by some Indian antiquaries,\* that the game was known in India from very remote times. There is now proof that chess was a favourite amusement among the nations of India, not only when Europe was buried in the darkness of the early portion of the middle ages, but long before Christianity shed its light upon western lands.

Scinde and portions of Beloochistan are, like Egypt, almost without rain. That this was not formerly a condition of the climate of Scinde Mr. Bellasis thinks proven by the condition of the bricks in Brahminabad, and other ruined cities in the same neighbourhood; for it is remarkable that in rainless countries clay is seldom baked, the dryness of the atmosphere rendering that process unnecessary. In the ruined cities near the Indus the bricks were invariably baked, affording presumptive evidence that the climate eleven hundred years ago was not what it is now; indeed, there must have been some considerable alterations to cause the river to abandon its course, and form for itself another fifty miles distant. Whether or not the meteorological inductions of the learned antiquary be correct, it is at least certain that he has started an interesting inquiry, and supplied data to guide it.

It is supposed that the vestiges of former generations discovered in the ruins of Brahminabad will throw light upon the interval between the Greek and Mohammedan periods of Indian history, aiding in filling up the historical gap which still exists.† One of the practical advantages at the present day of these antiquarian speculations has been the suggestion that by planting trees, and by cultivation, forced by irrigation, the climate of Scinde may be influenced so as to procure frequent rain.‡

It must not be supposed by the reader that Scinde is entirely without rain; it occasionally falls, and sometimes in furious storms, which smite the earth like a deluge. On a former page, when referring to the rainy seasons of India, notice was taken of such rain-falls in Scinde. The last signal instance of the kind occurred in 1851, during the months of July and August; there had been none other such for thirty years previously. The phenomena attending this exceptional season were re-

markable. Reports were made to the commissioner of Scinde concerning them, by whom they were communicated to the Bombay Geographical Society. One of the assistant collectors, while visiting the country between Ghorabbarree and Kotree, near Hyderabad, observed that, although a steady wind blew from the south-west, the clouds invariably came from the east and north-east, and passed over the level country with a gyratory motion to the south-east, apparently turning off towards the latter direction by the western hills. When the wind blew only from the north, there was a cessation of rain. The effect on the delta of the Indus was to destroy cultivation by the sudden and overwhelming rise of the river and the subsequent rains. The assistant commissioner had every reason to apprehend that, by the rising of the Oochta and Lewara Rivers, the low-lying town of Ghorabbarree would be entirely swept away.\* In Kurrachee such effect was produced on many houses by the torrent of the Laree. The better class of the houses in Scinde have substantial stone foundations; the frames are of the babool, or even better wood; and to support a coating of prepared mud, with which they are covered, the short wood of the country, either tamarisk or mangrove, is made use of as lathes are in houses of English construction. The roofs are flat, and are protected with mud only.† From the 10th of July to the 4th of August 9·99 inches of rain fell at Kotree (where a register was kept), whereas the usual fall of rain for the whole season at Hyderabad is about two inches.‡

In many portions of Scinde good water for drinking is scarce; the village wells often yield an inadequate supply; and where there is no cultivation or jungle, the small quantity of rain that falls is insufficient to yield a supply for any length of time. This is one cause of the limited population of large districts.

Among what may be termed the phenomena of the climate of Scinde is a peculiarity referred to frequently by the people—that rain falls, at all events in Upper Scinde, in cycles of years, so that there are series of dry years and of rainy years of from forty to fifty in each series. The natives declare that thirty years ago rain fell every year during the hot season, and they foretell that a similar series of years, having their rainy months, is about to commence. There is abundant evidence in the remains of old bunds, and the marks of cultivation along the western frontier, that the river streams at one time afforded a much larger

\* Sir William Jones.

† General Woodburn.

‡ The *Bombay Times*, March, 1856.

\* G. Elander, assistant to collector for land clearances.

† H. B. Ellis, assistant commissioner.

‡ J. Craig, assistant civil surgeon.



supply of water than they have done of late. The deputy-collector of Sewan informed Mr. Ellis, the assistant-commissioner of Scinde, at the close of 1851, that it was his impression, from his own observation, and what he had heard from the inhabitants, that such cycles of rainy seasons were characteristics of the climate of Scinde.

Reference has been made on former pages to the frequency of earthquakes in India, and in Scinde in particular. On the frontier of Upper Scinde, in 1852, a disastrous instance of such a natural convulsion occurred. On the 24th of January, Kahun, the chief town of the Murrees, was totally destroyed. The people of Cutchee state that every three or four years shocks are felt in the Murree hills. In a report made to the Right Hon. Lord Viscount Falkland, a list of earthquakes for the year 1851 was officially drawn up:—

*January 17.*—A slight shock felt at many places in the Punjab.

*February 2.*—At Pooljee, near Sewan.

*February 4.*—At Lahore and Wuzerabad.

*April 19.*—Three shocks felt at Gwadir, in Mekran; several houses destroyed.

*April 22 and 27.*—Earthquakes felt at Oothul and at Syaree, in Sup-Bela.

*December 13.*—Beloochistan; at Shahpore, in Cutchee—at the foot of the Murree hills.

These statistics were communicated by Major John Jacob, C.B. In his letter an inclosure from Lieutenant Merewether, of the Scinde horse, an officer who greatly distinguished himself in the command of irregular cavalry, afforded more detailed information. That officer affirmed that the earthquake of the 9th of February, 1852, extended to Gundava, Dadur, Lakree, Pooljee, and Chuttur. About four o'clock in the morning, at the appearance of the false dawn, the first heavings of the earth gave indications of the approaching catastrophe. Successive shocks threw the people of the whole neighbouring hill country into consternation, and consigned numbers, besides cattle and houses, to a common burial.

In any speculations which Englishmen indulge as to the cultivation and civilisation of Scinde, Beloochistan, and the Punjab, account must be taken of the peculiar natural laws to which these regions are subjected.

## CHAPTER VIII.

### CEYLON:—GEOLOGY—PRODUCTIONS—POPULATION—RELIGION—LITERATURE—CHIEF TOWNS.

ON the second page a general view of Ceylon was given, and it was then intimated that a more detailed description would appear in its appropriate place.

The island is situated between 5° 56' and 9° 50' north latitude, and 80° and 82° east longitude. From its shape and position, it has been called "a pearl on the brow of the Indian continent." The superficial area is about two thousand four hundred square miles. It is bounded on the north-east by the Gulf of Manaar, by which it is separated from the mainland; its other limit is the Indian Ocean.

The sea-shore presents more diversity of scenery in proportion than the continent. In many places it is marked by bare and bold rocks, which are for the most part picturesque; generally the shores are wooded, especially with the cocoa-nut tree, and the scenes presented are characterised by rich oriental beauty. The interior is mountainous, the elevations ranging from six to eight thousand feet. The mountains form a sort of natural circular defence, of which the natives frequently availed themselves to resist foreign aggression. Primeval forests clothe the moun-

tains, with few exceptions, to their summits. The cinnamon laurel, the coffee shrub, and other useful and agreeable trees and shrubs, flourish in or near these forests on spots where the situation favours their growth.

The geological character of the island is almost uniform, being, with little exception, constituted of primitive rock. The exceptions consist of new formations, and are to be found in a few places on the shore. The varieties of primitive rock are numerous. Dolomite, quartz, and hornblende, are often met with, but granite greatly predominates. This rock, with gneiss, is found in such varieties as to test severely the skill of the geologist in classification. Grey-coloured granite, fine-grained, is sometimes found. A clergyman well acquainted with the geology of the island says,—“I have seen very beautiful specimens from the sea-shore in the vicinity of Trincomalee, in which the quartz is of a grey or blackish coloured rock-crystal, and the felspar of a vivid fleshy hue.” In the Kandian provinces gneiss and sienite are found; the former is considered very beautiful, formed of quartz and white felspar, with black mica, and a multitude of garnets of a

pale colour. Hornblende and greenstone abound in the mountains; the first is seldom seen in massive form, nor are the dolomite and quartz. Dolomite is to be met with as frequently as granite in great variety, "generally crystalline, and of a pure white colour; and very frequently it is formed of rhombs, which a blow of a hammer separates with facility." Embedded and in veins it is found in the neighbourhood of Kandy, and in the lower hills in other districts. In the vicinity of Trincomalee there is a remarkable hill, formed of quartz. Sandstone exists all along the coast—sometimes of a dun colour, and more frequently of a dull yellow. In the north the limestone formation prevails; it contains multitudes of shells, generally of a drab or grey colour. When this rock is broken the fracture is conchoidal.

The minerals of Ceylon are chiefly iron and manganese; others are obtained in scanty proportions. Iron exists all over the island in one or other of its forms—bog iron, magnetic, red hematite, pyrites, specular iron, or blue phosphate. No large vein of iron ore has as yet been discovered. "Black oxide of manganese occurs scattered and imbedded in gigantic rocks in small quantities, but at so great a distance inland, that the carriage would be too expensive to admit of a profitable export trade. It is very remarkable that no other metals have as yet been discovered in a country where the nature of the rock would indicate their existence. However, although some authors have asserted that gold and mercury are found native in Ceylon, such we believe to be most incorrect, and we have never heard that either lead, copper, or tin, has as yet been discovered.

"Lanka-diva\* abounds in every variety of the quartz family—hyalite, chalcedony, iron flint, and rock-crystal, which latter is found crystallised and massive in great quantities, and of a variety of colours. This is made use of by the Cingalese, who form lenses for spectacles from it, and employ it for statuary and ornamental purposes. Rose quartz, phrase, amethyst, and cat's eye, are also abundant. The Ceylon cat's eye is the most valuable in existence, and is much more prized there than in Europe. Topaz and schorl are also found in Ceylon; the former is commonly of a yellowish or bluish white colour, but perfect crystals of it are very rarely to be met with. Common schorl occurs very plentifully in granitic rocks, and in some places it is mixed with felspar and quartz; tourmalin is occasionally to be met with, but of a very inferior description, and these are either of red, green, or honey colour.

\* The native name for Ceylon.

"In the granitic rock garnet, cinnamon stone, and pyrope abound, and the common garnet is found diffused in gneiss through the whole island; the crystals, however, are diminutive and ill-defined. The precious garnet occurs in hornblende rock in the neighbourhood of Trincomalee, but of an inferior description. Cinnamon stone has heretofore been exclusively found in Ceylon, where it is very abundant, although confined to particular districts, and is principally met with in Matura. It is found in very large masses of many pounds in weight, and small pieces of irregular form in the granitic alluvial. The zircon, called by the Cingalese 'Matura diamond,' which is found in the island, is considered to be the best in the world; besides zircon and hyacinth there is another species in Ceylon, which is opaque, uncrystallised, and massive. Zircon is found both of yellow, green, red, and light grey colours, which the native merchants dispose of respectively for topaz, tourmalin, rubies, and diamonds. Ceylon has for a considerable period been renowned for its rubies, of which there are four species—namely, sapphire, spinell, chrysoberyl, and corundum, which are found in granitic rock. The principal varieties of sapphires—such as red, purple, yellow, blue, white, and star stone—are met with, sometimes of large size, and in perfection, at Matura, Saffragam, and other places. The purple, or oriental amethyst, is rare, and the green still more so. Spinell is very rare, and is occasionally met with in the clay-iron ore in the Kandian provinces, where gneiss is abundant. Chrysoberyl is peculiarly rare, and is said generally to come from Saffragam. Corundum is very plentiful at a place called Battagammana, where it is found on the banks of a small river called Agiri Kandura; it is of a brownish colour, and is in the form of large six-sided prisms.

"In the family of felspar Ceylon produces tablespar, Labrador stone, adularia, glassy felspar, compact felspar, and common felspar. The Labrador stone is found at Trincomalee, and adularia is plentiful in Kandy. Common hornblende is abundant, and glassy tremolite and pitch stone occur in the neighbourhood of Trincomalee. Mica, forming a component part of granite and gneiss, is very plentiful, and frequently is found enclosed in these rocks, where it occurs in very extensive flakes, which the Cingalese employ for ornamental purposes. Green earth is rather uncommon, but is found in Lower Ouva of a green and pea-green colour. At Galle and Trincomalee common chlorite is found, scattered through quartz. Talc, dolomite, carbonate of magnesia, and native carbonate of magnesia, are occasionally discovered.

Sulphur and graphite also occur—the former rarely, but the latter is abundant in Saffragam. Nitrate of lime and nitre are very common, and the nitre caves appear to be formed of carbonate of lime and felspar.

"Salt lakes exist to a large extent in the district called Megampattoo, on the sea-shore, and which in all probability are supplied from the sea, as the saline contents of both prove to be of a similar nature.

"All the soils of the island appear to have originated from decomposed granite rock, gneiss, or clay-iron stone, and in the majority of cases quartz is the largest, and frequently nearly the sole ingredient. It is very remarkable that the natural soils of Lanka-diva do not contain more than between one and three per cent. of vegetable substance, which may be attributed to the rapid decomposition, occasioned by a high degree of temperature, and heavy falls of rain. The most abundant crops are produced in the dark brown loam, which is formed from decomposed granite and gneiss, or in reddish loam, which is formed from Kabook stone, or clay-iron stone. The soils which have been found to produce inferior crops are those in which a large proportion of quartz is contained. The soil derived from clay-iron stone is of a reddish brown colour, and has the property of retaining water for a very long time, to which may be attributed its productive quality. To the practical and scientific agriculturist Lanka-diva affords abundant opportunity for experiment and investigation where the soil is in a state of nature, and unimproved by the admixture of any description of manure."\*

Ceylon is very favourably situated as to its water supply, a most important condition to the prosperity of a tropical country. The streams flowing from the higher grounds are numerous and pure, and in most parts of the island excellent springs supply the people. The remains of tanks and reservoirs are frequently traced, and on a vast scale, showing that the whole island at a very remote period was brought under high cultivation. So stupendous were those formations for the purpose of irrigation, that it has been observed of them by a competent authority, "they were hardly surpassed by the kindred wonders of Egypt." The British government has neglected to restore these great works, although it must be obvious that the soil might be made vastly more productive, that many ages past the population was many fold what it is now, and the wealth of the island proportionate. Sir Thomas Maitland, half a century since, proposed the restoration of the tanks. "Giant's Tank," at Cattoe Kare, was espe-

cially made the subject of this recommendation, but the estimated cost was £25,000, and the time required to bring it back to something like its former efficiency was three years. These estimates were probably erroneous, but they were sufficient to deter the government from the undertaking. Some idea may be formed of the magnitude of that ancient work from the fact that villages have been formed *within its limits*, whose inhabitants have made several other tanks to irrigate their fields. Sir Emerson Tennant instituted inquiries, and urged the supreme government to undertake the matter, on the ground that it was "certain to repay the revenue the whole, and more than the whole, of the expenditure."

The productions of Ceylon may be inferred from its geological character, climate, and amount of irrigation. Its most characteristic production is lemon-grass, which is so called by the English because it exudes a powerful smell of lemon. The natives call it *Lanka-diva*, and the botanical name is *Andropogon schenanthus*. It is excellent pasture for buffaloes, and yields an essential oil, which would prove an exquisite perfume. This grass grows on all the Kandian hills; its smell and taste are refreshing, unless too frequently used.

The vegetables of Europe do not grow well, except in Newera Ellia, but the indigenous vegetables are luxuriant—such as sweet potatoes, yams, occus, bringals, &c.

The chief cultivation is rice. The paddy fields are the grand reliance of the Cingalese husbandman. The mode of sowing and tilling is much the same as throughout the East generally. The plough is drawn by oxen or buffaloes, which also tread out the corn. The superstition of the people causes in various ways much loss to the agriculturist, especially loss of time. Some of the ceremonies connected with the harvest are eminently absurd. "The treading out of the paddy is performed upon a hard floor, prepared for the purpose by beating the clay; before the natives begin the work, however, a mystic rite and incantation are observed by the owner of the paddy, in the expectation of preserving the produce from the evil spirits. The ceremony is performed by describing three circles, one within the other, on the centre of the floor, with the ashes of wood, which the owner scatters from a large leaf; the circles are equally quartered by a cross, the four points of which are terminated by a character resembling a written letter *M*; within the inner circle the owner lays some paddy-straw, upon which he places a few pieces of quartz and a small piece of the kohomba-tree, the whole of which he covers

\* *Ceylon and the Cingalese.*

over with paddy-straw; he then walks round the cabalistic figure three times, and stops at one of the ends, salaams three times with up-raised hands, and finally prostrates himself upon the earth, all the time repeating incantations. When this ceremony has been completed, the paddy is piled upon the concentric circles, and the buffaloes are immediately after urged to the task of treading the corn." Wheat and maize are also grown.

Coffee is indigenous to the island (*Coffea Arabica*). The natives have used the decoction of the berry as long as anything definite in Cingalese history can be traced. The coffee now grown in the island is, however, generally supposed to be an importation from Java, where it was obtained from Mocha. The wild coffee of Ceylon is very inferior. The appearance of the cultivation is most pleasing. The bushes in the flowering season are covered with silvery blossoms, which contrast finely with the deep green leaves. When the shrubs are in fruit, the appearance is also striking, the berries, when ripened, being of a deep red colour, harmonise with the foliage. The ordinary appearance of a coffee plantation is that of an extensive garden of evergreens, with occasional forest trees among them, which are preserved to shelter the plantations.

The sugar-cane is cultivated with some success.

Various plants and shrubs, profitable for commerce, are also cultivated. Tobacco, of a quality highly valued in the Madras presidency, has for some years received attention from cultivators.

Cotton has been neglected, but some fine specimens have been grown. The opinion of an experienced American planter was taken a few years ago as to the adaptation of the soil and climate to this article, and he made the following report:—"I am of opinion, from what I saw of the climate, temperature, and soil, that Ceylon will produce cotton *equal in quality*, and *when the comparatively small amount of capital required is considered*, I doubt not it may even produce the article *cheaper than we can in America*, where a large sum must be laid out for labour, and where the expense of food and clothing is much greater than the cost of importing labour into Ceylon, independently of the risk of a mortality among the labourers after they had been purchased."

Under the Dutch rule indigo was cultivated, and considerable quantities exported; since the British acquired the island that cultivation has fallen off. The plant is indigenous, and the soil adapted to yield a superior quality under proper management.

One of the most curious productions of Ceylon is the water-nut (*Ambuprasudana*). The natives rub the nut over the interior of their "water chatties," by which means all impure and earthy matter which the water holds in solution is precipitated, rendering it healthy. Even muddy water, and water which, although apparently clear, is known to be unhealthy, are purified by this nut.

Various fine trees, which render luxurious and wholesome fruit, and some of which, by their foliage, bark, or timber, are valuable for commerce, are natural to the soil of Ceylon.

The cocoa-nut tree holds a prominent place among these, encircling nearly the whole island. The appearance of this tree is very imposing everywhere, but viewed from the sea upon the shores of Ceylon it is especially so. Growing to a height considerably more than a hundred feet, its form, leaf, and fruit all picturesque, it is an attractive object, and groves of these trees present an aspect so tropical to Europeans, and so peculiar, as always to excite their interest, especially when first seen. Europeans, also, generally relish the arrack distilled from the juice of the flower, and the sugar, although deep-coloured and coarse-grained, which is prepared from the same source. The natives eat the pulp of the green fruit, and it yields a refreshing drink, which orientals and occidentals alike prize. With the ripe fruit, and the oil extracted from it, English people are well acquainted. The refuse, or oil cakes, is also known in England to be good food for cattle. Cordage, matting, mattress-stuffing, &c., are used in Europe when beaten from the husks of the cocoa-nut. The young branches are used as brooms; the fibre as cordage; the leaves as thatch; and when burned they produce a useful alkali. To the Cingalese, especially those living near the coast, the cocoa-nut tree is of unspeakable value in sickness as well as health, for the bark oil is an emollient in cutaneous diseases, and the root affords a decoction, the medicinal virtue of which is much relied upon. It is probable that articles of furniture made from the cocoa-nut tree will be ultimately used in England, for the wood takes a fine polish, and has a beautiful vein.

The areka, or betel-nut tree (*Areka catechu*), is also a useful growth of the island. It is a tall palm, with handsome feathery foliage, which is attached to the tree by a tough impervious bark, which is used by the natives for preserving drink or rice on their journeys. The nut is used for various native purposes; and when exported is also turned to account by foreigners.

The bread-fruit tree (*Artocarpus incisa*)

has been too frequently described in popular works to require description here. The natives make a curry of the fruit, and the British boil it or fry it as a vegetable.

The orange-tree is especially beautiful in Ceylon, and noted for the richness of its odour.

The nutmeg, clove, and other sweet spice shrubs, are interesting in appearance, delightful in odour, and valuable as materials of commerce.

The cinnamon (*Laurus cinnamorum*) is well known as a staple of Ceylon commerce. The anti-free-trade system, so long pursued by the government, has, however, oppressed the cultivation, and thrown the trade to a great extent into the hands of the Dutch at Java. By levying and maintaining an export duty for many years, the production has been repressed, to the permanent injury of the colony. The cinnamon laurel is not so beautiful as some others of the useful shrubs and trees noticed, but it is nevertheless pleasing to the eye.

The jack-tree (*Artocarpus integrifolia*) is one of the enormous species of trees indigenous to Ceylon. This tree is elegant in form, most agreeable to the eye, and it extends a grateful shade by its far-spreading branches. The fruit is of enormous size, varying from six inches to two yards in circumference, the form being oval. Both the trunk and branches of this tree bear fruit. "Their external covering is rough, and of a greenish hue, and their section of a whitish colour, containing a number of kernels, enveloped in a yellowish coating, which is of a most luscious flavour, but peculiarly disagreeable to the olfactory nerves. The kernels are the size of a pigeon's egg, and, when cooked, make good food, and excellent curry. The timber is of a yellow colour, but when polished with beeswax it approaches to a light-coloured mahogany, and all ordinary furniture is manufactured of it."

The mulberry-tree flourishes in various parts of the island, but little use is made of it. The production of silk in Ceylon ought to be considerable.

The tala, or talipot (*Carypha umbra-culifera*), is a magnificent palm, which grows to nearly a hundred feet in height. The appearance of this remarkable tree is very graceful, being about nine feet in circumference, measured near the ground, and tapering gradually away to the top. The leaves are often twenty-five feet in length, and more than half that breadth; they droop, and spread out at the top, like a Siamese umbrella. The flower is very large, and of a bright yellow hue. This is enclosed in a pod, or sheath, which, when the flower comes

to maturity, bursts with a loud explosion. The expanded blossom displays its rich colour for three months, when it disappears gradually, and a plum-like fruit ripens. The natives aver that the blossoms never arrive at full perfection until the tree is half a century old, when it begins to die, and at the age of about a hundred years withers away. The uses to which this splendid specimen of Ceylon palms is put are very various. The trunk contains a pith, which the natives dry, and make into sweet cakes of a delicious flavour. This pith is formed into a sort of meal, and also flour, which the natives employ for divers culinary purposes. The leaves are used for state fans by persons of dignity; they are also converted into a species of papyrus, and, like the cocoa-nut leaf, form a good thatch for houses.

The mee-tree is another of these huge specimens of the Ceylon forest. It bears minute white blossoms of an unpleasant odour. These are easily shaken down by the slightest breeze, and cover the vicinity like flakes of snow, so profuse are they. When driven into the tanks by a higher than ordinary wind, they float for a short time on the surface, and then decomposing, spread a peculiar pestiferous influence. The fruit is chiefly used to express from it a pungent oil, which the natives apply to a great many purposes.

The ebony (*Dyopsiras ebenum*) is a very notable tree of Ceylon. The jet black colour of the wood, together with its peculiar hardness, and the polish of which it is susceptible, make it valuable as an export. The foliage is nearly as black as the wood, but the bark of the trunk is a bright silver grey, almost white. The branches shoot out about thirty feet from the root, and droop, presenting a mournful appearance. It might appropriately displace the cypress above the graves of the dead.

The calamander (*Dyospyrus hirsuta*) is a variegated ebony, and of great value. This tree has ceased to be so common in the forests as formerly, having been extensively sought after for exportation, and for the manufacture of furniture. The prevailing colour of the wood is black, but it is mottled with a rich brown. It takes as high a polish as the ebony proper, and is as close grained. The appearance of the tree is magnificent.

The red sandal-tree, and the satin-wood tree, are also still to be met with in the forests, but are becoming scarce, the satin-wood being much used in the island for household articles of taste, and the sandal-wood being in great request for exportation.

The kabook-tree attains an immense growth.

The timber is hard, and of a reddish dun colour, not pleasing to the eye. It nearly always fastens its roots near springs, and with the condition of a supply of water will flourish in any situation whatever. It is found near the sea, in the interior, upon the level plain, and high up on the steep mountain.

The bo-tree (*Ficus religiosa*) is one of the most noted trees in Ceylon, because sacred to Buddha. It grows to a great elevation, is richly umbrageous, and its branches and leaves are exquisitely formed. The last-mentioned are heart-shaped, and so sacred to the superstitious people, that it is sacrilege to carve their form on any article for common use, or on any building, except on temples and palaces, and their respective furniture. The blossoms are milk-white, except a golden tinge within the centre; they are bell-shaped, and extremely beautiful, both in colour and perfection of form. These trees grow to a great age, and are jealously guarded by the people.

The stately tamarind and the glorious banyan are to be seen in insular as well as peninsular India. The citron, wild jessamine, and a host of flowering shrubs, adorn the wood scenery of this beautiful isle, while the perfumes of these sweet offsprings of the forest constantly load the delicious air.

The floral productions of the island rival those of most parts of the mainland. There are few places, except some spots in the Deccan and Cashmere, to be compared with it for flowering shrubs; and only in the valley just named, and some spots at the foot of the Himalayas, can such floral wonders be seen as charm the eye, and captivate the sense, in Ceylon.

Trees in the Ceylon forests are very generally attended by parasites. The pepper-vine, and many rich flowering creepers, cling to the trunks, and form their delicate tracery around them.

The produce of the island of a European character does not abound, and the markets for such commodities are consequently dear. Mutton generally costs two shillings a pound; fresh butter is dearer; kid, which is much used instead of mutton, bears about the same price as mutton in England. Ham, bacon, tongues, &c., are imported, and are costly. Beef is easily procured at the price usual in England, but it is seldom good. Pork is plentiful, but good bacon is seldom cured. Poultry of all kinds is sold at rates similar to those in London, but it is inferior to that of England, unless kept some time and fattened by Europeans. There is game to requite the hunter or the fowler—deer, the

wild hog, and various birds, all more or less suitable for food.

The fisherman, who for sport or profit pursues the piscatory art in the waters of Ceylon, will find his labour required. The sea fish is the most valued; it resembles in colour and flavour the salmon, but is supposed to excel the fish so much prized in Britain. Some weigh as much as twenty pounds.

The bull's-eye pomfret is a beautiful fish, with head and body of a vermillion tint—the scales being bright yellow, as if tangled with gold. Mackerel is very plentiful, and soles, whiting, and other fish abound.

The mullet is much valued; it is taken by a sort of small harpoon at night, the fishermen waving lighted torches, which bring the creatures to the surface in surprising numbers. The river fish also abound, and are delicious eating.

The species of shell-fish along the coast are numerous, but few of them are fit for food. Only in one particular place are oysters edible, and for these divers descend and strike them with hammers from the rocks.

The fisheries of Ceylon are neglected, and there is an actual importation of dry fish for food, while the rivers and seas are rich with finny treasures. No trouble is taken to dry and preserve such sorts as are suitable for the process.

The animals mostly used by Europeans for food have been already noticed. The island abounds with wild animals, beasts, and reptiles of nearly every species known to continental India, and some that are peculiar.

The elephant of Ceylon is supposed to be a very superior creature of his species. The oldest naturalists and historians, who refer to the natural history of Lanka-diva, express themselves strongly as to the superior quality of the ivory of the elephants' tusks exported thence. Both ancient and modern writers have affirmed that the Phœnicians shipped large numbers of elephants from this island to the Persian Gulf and the Red Sea; and it is alleged that those used in the Punic wars were obtained thence. It is indisputable that the monarchs of continental India highly valued the Ceylon elephants for their superior strength, docility, and courage. Some modern writers affirm that the elephants of South Africa are much superior to those of Asia. The narrative of the great African hunter, Gordon Cumming, and that of the celebrated missionary to the Bechuanaas, Moffatt, would certainly lead to such a conclusion. According to Cuvier, the Indian and African elephants manifest much diversity of form; he pronounces in favour of the former. Tauconier says that the African elephant

recognises by tokens of extraordinary intelligence the superiority of the former. These creatures are now only to be found in the thickest forests of the interior.

The elk, the finest of the deer tribe, bears a miniature resemblance to the fossil elk of Ireland. Mr. Sirr, in his work on Ceylon, notices the smallest of the species in the following terms:—"It is called by some naturalists the musk-deer, the Linnæan name of which is *Moschus meminna*, the Cingalese *walmeenya*. These diminutive creatures, perfect in their proportions, are the most exquisitely lovely of all quadrupeds; the beauty of their delicate limbs, lustrous eyes, spotted skins, and graceful forms, baffling all description. We had a full-grown male, whose height did not exceed ten inches, and length fourteen; the throat, neck, and stomach where milk-white; the remainder of the body was grey, regularly striped with black, over which were equi-distant yellow spots. The head gradually tapered to the snout, whilst from either side of the mouth protruded a small but perfectly-shaped tusk; the eyes and ears large and open, the tail short, and the weight under five pounds." The Kandians prize the albinos more than any other of the deer family.

The wild buffalo is a fierce and vindictive animal, who often turns on the hunter with obstinate and ferocious courage.

The leopard is said to be marked by this peculiarity—that he cannot draw back the claws within the paw, as other varieties of the species. They are very powerful, attaining sometimes to the length of seven feet and a half. They are not willing to attack man, except in self defence; but are destructive to cattle and dogs. This is the most formidable animal to the natives, because of the loss of property occasioned by it. The bear is, however, more dangerous to man personally, for although a small animal, his strength is great, and his courage daring: he never fails to attack man if he approach.

The wild hog is powerful and ferocious—not only ready to defend himself against the hunter, but also to attack him, and almost any animal that enters the precincts of its haunts, which are the thickly-wooded districts. The flesh is much prized by epicures.

The jackal infests the jungles, as does also the ichneumon. Monkeys, squirrels, sloths, weazels, porcupines, and flying foxes are numerous in the low woods and in the forests. The porcupine is injurious to the cocoa-nut tree, digging down to the tender roots and destroying the life of the tree.

Rats are almost a plague in the island; they are to be seen in the houses and in the

fields, and display the greatest boldness in the presence of man. "The musk-rat will occasionally measure twelve inches from the snout to the tail; the head is slender, the upper jaw projecting considerably beyond the lower, the whiskers bushy, long, and white, the colour of the coat grey, but the feet are totally devoid of hair, and the tail is thick at the root. The effluvia of this creature is most powerful; and, if it runs over any edible, the article becomes so impregnated with the peculiar smell as to be totally unfit for use."\*

Reptile nature is prolific in the hot climate of Ceylon. Crocodiles are very large, sometimes measuring twenty feet in length: they differ much in the formation of the head from the crocodiles of the Ganges. Nothing can exceed in ferocity these monsters, who will invariably attack man when opportunity occurs. They swarm in the tanks as well as in the rivers, and after the rains take up their haunts on low inundated ground. In seasons of long-continued drought they become especially dangerous, as they make their way from the dried-up tanks to the rivers.

The cobra-di-capello, or hooded snake, is regarded by the natives as sacred; and although its deadly sting is feared, they will not kill it. It can hardly be said to be worshipped, notwithstanding the reverence paid to it, but formerly it was the object of adoration. There are two species of the cobra—one, of a light colour, is called by the natives high caste, and the other, of a dark colour, they call low caste. The *tic-prolonga*, although not so large, is more dangerous; the attack is sudden, and the sting almost momentarily fatal. It attacks all creatures that come within range of its venomous power.

The cobra has a formidable enemy, which is also numerous in the island. "The beautiful little creature, the ichneumon, is the declared foe to this snake, and is invariably the assailant: the animal springs upon the back of the snake and seizes the nape of the neck, and never uncloses its teeth until the snake is lifeless. Those who have witnessed the battle, say that the cobra always tries to escape; and that before commencing the fight the ichneumon runs to a particular plant and eats a portion, and this serves as an antidote to the reptile's poison. We are rather incredulous upon this latter point, but are quite certain that the ichneumon will assail the snake in the open air, and as scrupulously avoid the encounter in an enclosed space."†

The monster snake of Ceylon is the

\* *Ceylon and the Cingalese.*

† *Ibid.*

amaronda (of the genus Python). It measures from seventeen to twenty-five feet, and attacks jackals, deer, and young buffaloes—entwining itself round them like the boa-constrictor, it crushes its prey, and then covers it with saliva before devouring. It seldom attacks man.

The insect world is very numerous, as might be expected in such a climate. The fire-flies are, as in continental India, brilliant and beautiful. Beetles exist in endless variety, and are much admired by Europeans. The white ants are as destructive as on the shores of the peninsula; and many other noxious insects torment the inhabitants and quadrupeds. The tick, which attaches itself to the leaves of trees, will, if shaken down, attack men or horses, drawing blood with painful voracity. These creatures will insinuate themselves into the soft flesh of horses and dogs, especially the latter, driving the animals mad with pain.

The land-leech is one of the most tormenting creatures in the island, every morass and jungle containing it. No clothing is impervious to its attacks: it insinuates itself through garments or between their folds, and, fastening upon the flesh, gorges itself with blood. Many Europeans suffer from inflammation and ulceration following their bite, and loss of life sometimes ensues. Animals are often destroyed by them, especially sheep. They infest the grass and wooded heights.

The birds of Ceylon rival those of the neighbouring continent. The wild peacock is a singularly beautiful creature. The Cingalese starling has a plumage varied and pleasing. The blue-rock pigeon, jungle crow, and rhinoceros-bird, are remarkable specimens of the ornithological characteristics of the island. It is contended by some authors on natural history that "Lanka-diva" is richer than any other country in birds of gay plumage and fine form. "The Paradise flycatcher, or sultana bulbul of the Hindoos (*Muscipita Paradisi*), is met with in jungles, gardens, and shrubberies, from the warmer parts of the Himalayas to the most southern extremity of Ceylon. It is a peculiarly graceful bird, the body and long sweeping tail of the male being white, with the primaries black, edged with white. The body and tail of the female are of a reddish brown, with the breast-feathers clouded grey."\*

In the high regions of the island, a bird which is common in the Himalayas is occasionally found—"the monaul, golden fowl, or Impeyan pheasant (*Lophophorus Impeyanus*). The male bird has a remarkably beautiful plumage, its crest, head, and throat

being of a rich bronzy green; the middle of the neck is purple, glossed with a coppery hue; back and wing coverts rich purple, each feather tipped with bronzy green; the legs and feet are of a greenish ash, whilst across the lower part of the back is a band of pure white. The female is buffy-brown, mixed with black and white. A more beautiful object can scarcely be imagined than this gorgeously plumaged bird taking his lofty and sweeping flight through the air, full in the light of the noon-day sun, the rays of which are reflected in surpassing brilliancy from his brightly-tipped feathers."\*

All the birds of the island are not to be admired. The carrion crow is a common tormenter. These ravenous creatures will tear food from the hands of children, ravish a morsel from the teeth of a dog, and even fly into apartments, making prizes from the table around which Europeans are seated.

"The devil bird" is remarkable for its "discordant and unearthly calls" in the evening. These are believed by the natives to be omens of evil to all who hear them.

The Brahmin kite is an ill-looking creature, the relentless enemy of the tortoise, which he bears on high, and dashes down upon some jutting rock. He is also a fierce and effective foe of the snake and serpent.

Ceylon has often been called "a land of contradictions" as to its animal haunts—beasts, birds, reptiles, and insects, being often found where persons acquainted with other tropical climates would never look for them, or expect to find them. Thus crocodiles often wander, as before shown, into the jungles. The black adder and scorpion are fond of entering human habitations, and coiling themselves up in the bed-clothes, or in garments that may happen to lie in their way. The leopard approaches the village wells to drink, although the river may not be distant, and will walk quietly into the enclosures of houses or bungalows, and carry off dogs or poultry. The wild elephant will break his way into gardens, and, crushing down fences, take up his abode for the night close to a human habitation. The red-leg partridge is sometimes shot where aquatic birds might only be supposed to come within range of the sportsman's gun; and the snipe is bagged in localities such as his species in other countries are supposed to avoid. This may possibly be accounted for by the fact that hill, dale, vale, river, and ravine—cultivated ground, morass, tank, paddy field, and sea-shore, are all found within a comparatively small compass. Whatever the rationale may be, it is unquestionably the fact that animal life of all sorts seems to find means of

\* *The Birds of Asia.*

\* *The Birds of Asia.*



preserving itself within the island in spots not usually adapted to the species which, nevertheless, resort to them. An exemplification of this occurs in the pages of a light and agreeable writer in the following instance:—"We had frequently camped in swamps of most ominous appearance, and had closed our mosquito nets with suspicious care, when, to our surprise, not an enemy appeared; while here, on the banks of a dry stream, with not a drop of water to generate the race, we were attacked in the most cruel manner. Venus Anadyomene, rising from the sea, was the original type of the mosquito: like her, the insect springs ephemeral and beautiful from the water, leaving its shell behind; and once fairly launched into this upper world, never ceases from stinging and tormenting miserable humanity when an occasion offers."\*

The tortoise, or land turtle, is found in great numbers in the beds as well as on the banks of rivers.

The large size of most animals natives of Ceylon is remarkable. Generally, island animals are smaller than those of their species inhabiting neighbouring continents, but this is not the case in "Lanka-diva." The elephants, as already shown, grow to a great size; so do leopards and wild hogs. The peacock is only equalled in size and beauty by that of Pegu and Tenasserim, but in Ceylon the bird is strong and fierce, attacking snakes, and even the cobra, with success, so that vast numbers of reptiles perish by them. These birds live in great flocks, and when in flight, their magnificent plumage reflecting the bright clear light in so pure an atmosphere, presents a spectacle of wondrous beauty. The adjutant bird is larger here than elsewhere, measuring generally seven feet in height, and more than fifteen from tip to tip of the spread wings. They appear as if subjected to some stern discipline, as they are ranged motionless along the rivers in long line, watching eagerly until the appearance of a fish, when they promptly seize the prey. They are equally expert in seizing and killing cats, dogs, snakes, and even large serpents; indeed, the adjutant bird, peacock, carrion crow, and Brahmin kite, by their incessant warfare upon reptiles, prevent the latter, in such a climate, and with such a superficial configuration as Ceylon, from becoming overwhelmingly numerous. It is astonishing, considering the vast number of them thus destroyed, that they remain so numerous in the island as they are. An experienced traveller writes of forest life in Ceylon,—"Hundreds of *polychromatic* birds (songsters would suit the sentence better, but

\* *The Bungalow and the Tent.*

unfortunately, the birds in Ceylon don't sing) sport in the higher branches, and clouds of butterflies, 'the Cynthias of the hour,' that, large as larks, and as flaunting as dahlias,

" 'Make the rose's blush of beauty pale,  
And dim the rich geranium's scarlet blaze,'

flit and hover about, and, in their 'frank lustiness,' as Spenser has it, gambol amongst the gorgeous tropical foliage, and chase each other from mead to flower." The red ants, hornets, centipedes, leeches, land-lice, &c., are of extraordinary size, and the tick, although not bigger than the head of a large pin, when gorged with blood, will swell until it is nearly a quarter of an inch broad.

The trees and foliage, like the animal life, are large in comparison with those of their species on, at all events, the neighbouring coasts of Coromandel and Malabar. Flowers, also, grow to huge size, as well as beautiful perfection. The red lotus, which is extremely pretty, surprises by its magnitude, and the white lotus rivals it in magnificent appearance.

Nature seems as if in a perpetual struggle to produce the beautiful and wonderful, but at the same time constrained to yield creatures most noxious in strange variety, and with all conceivable means of inflicting torture. These latter cause great drawbacks to the enjoyment by Europeans of the lovely scenery of the island. One "who has hunted in Ceylon" has expressed the pleasure and pain of country pastime there in a light at once humorous and instructive:—"What picture can be more delicious and enticing, and who would not give up the stale enjoyments of a smoky city for an hour of such an existence? But before the enterprising and enraptured Londoner *does* give up the comforts and sports of his native land, let him first consider the reverse of the picture, and then decide. In the first place, three, probably, out of the four individuals of our party are suffering from fevers, dysenteries, agues, leeches, or land-lice! The refreshing tea is probably sucked from a beery bottle; the chicken, from too close contact with the heated body of some nigger, has become disagreeably lukewarm; the cheroot, having been sat upon several times during the ride, can be made to answer no other purpose than that of exhausting the temper and lights of the smoker; the tree is still umbrageous, but every shaking twig or leaf causes one to glance furtively upwards, to see that no snake or scorpion is crawling above you, ready to plump on your nose at any moment. You may, indeed, close your eyes—in fact, that you probably would do—to keep out the eye-

flies that swarm around you, but as for sleeping, or ruminating on anything peaceful or agreeable, the red ants, almost as large as wasps, or the soothing hum of Brobdignagian hornets, of bat-like dimensions, entirely put that out of the question. It is my humble opinion that the annoyances, and heat, and dirt of an out-door existence in a tropical country far exceed any pleasure or benefit to be derived from it. I would rather shoot grouse on a hill-side in Scotland, or follow the fox across any *tolerable* country in England, than return a second Gordon Cumming in the matter of wild sports. Then, ambitious Briton, *crede experto*, trust one who has tried, and stay at home. Ceylon is, in truth, the paradise of insectivora. The worms attain the length of three or four feet, the beetles are the size of mice, the ants of wasps; spiders' webs are tough enough to pull one's hat off, and the bite of a hornet or a wasp is sufficient to swell you up like a human toad. All these animals, and many others are most tender and unceasing in their attentions to strangers, and 'pasture on the pleasures of each place,' whether nose, eyes, mouth, or ears, with a zest and pertinacity that is anything but soothing to the owner of the soil."

The climate of Ceylon has been exceedingly extolled, and in certain seasons and localities the praise seems merited; but there is excessive moisture in some portions, while others are dry, and subject to intense heat. On the whole, the climate is less healthy than on the neighbouring continent. The sanatorium of Sattara, in the Deccan, far surpasses in salubrity and rivals in beauty any part of the island. Europeans are much subject to cholera, especially in the evenings, after a full meal, and indulgence in the tempting and delicious fruits which follow that repast. They are also harassed with enlarged and indurated livers, and a very short residence leads to functional derangement of that organ. The peculiar yellow complexion of Europeans long resident in Ceylon strikes all new arrivals. Fever and ague are common in almost every part of the country, and in several of the towns. A residence in the capital and its vicinity is almost sure to entail such complaints upon natives of England. Those who hunt in the jungles and forests are more in danger from the jungle fever than from elephants, bears, leopards, cobras, adders, scorpions, and all the other powerful or dangerous creatures that make their haunts there. Europeans who superintend the great roads are frequently carried away by fever; and merchants and their agents who visit the interior and even such

as reside in the healthiest coast towns, pay a severe penalty in exhausted strength or fevered veins for their pursuit of wealth. A competent witness thus describes the climate, which, with the characteristics of the country already described, will account for its general insalubrity:—"I am not aware of any country that presents such opposite peculiarities of climate as Ceylon, or in which an admirer of continual moisture, or unbroken drought, could so easily suit himself. The island is swept alternately by the south-west and north-east monsoons, each of which remain in full force for six months; but the south-west monsoon, saturated with the enormous evaporation from the tropical ocean and the supposed wet land of Abyssinia, brings far more rain than the north-east monsoon; in fact, the rain in some parts of the island during the time it prevails is incessant. After discharging abundant moisture in its south-westerly course, it is at length intercepted at its rain-level by the mountains of the interior, and completely emptied of its moisture, and thence it continues its course indeed over the north-east part of the island, but with the material difference of having totally changed its nature from a cold and saturating to a dry and almost parching wind. In November the north-east monsoon commences to blow, and continues during five or six months, but, in consequence of its having traversed far cooler seas and drier lands than the south-west monsoon, it bears comparatively little moisture; and the rain does not extend beyond the mountains of the interior: so that whilst the south-west half of the island has six months' fine weather, and is saturated for the other six, the north-east portion has ten months' consecutive, unbroken, fine weather, during which not a drop of rain falls, and only two months' moisture. This peculiarity of the monsoon may account for the fact of all the tanks, the gigantic nature of which render Ceylon so interesting as telling of bygone wealth and prosperity, being situated in the north-east portion of the island. Standing on Lady Horton's Walk during the south-west monsoon, and looking towards the north-east, you can distinguish the line in the clouds distinctly marked where the rain ceases abruptly. And whilst the hills and mountains immediately around you are rank and reeking with excessive moisture, the background is filled up with mountains that for ten months scarcely see rain, displaying those hazy roseate tints that constitute so peculiar a beauty in Indian scenery, and that tell plainly of a parched soil cropping out through a stunted and scanty vegetation."\*

\* Edward Sullivan, Esq.

The scenery of Ceylon can be better appreciated by the hunter or fowler than by men engaged in other occupations. The pursuit of the elephant or wild boar will bring the sportsman into many situations of surpassing beauty, which can hardly be witnessed by persons under any other circumstances—unless perhaps soldiers during a campaign, in which hostilities might be directed against insurgent natives. To pass round the island in a steamer or pleasure yacht, entering the bays, creeks, and harbours, from which prospects would be afforded differing from the open sea-views, would also enable the lover of the picturesque to realise much of the beauty for which Ceylon is so celebrated. All, however, who visit it, and travel upon the public roads, will have opportunity sufficient for testing its claims to be the Elysium of the East. The roads are far superior to any in continental India. This arises from the system of forced labour adopted by the rulers of the island from very remote times. The native kings accomplished all their great public works, as long as history can conduct us back, by the labour of men constrained to work without requital. The British continued to enforce labour, but recompensed it: without adopting some compulsory method, labour could not be procured, so little industry is there in the natives. In continental India the governors of the presidencies have no such resources, hence the superiority of the great roads of Ceylon. If the traveller in quest of sublime and beautiful scenery passes along these roads, he will have his desire abundantly gratified, for they generally conduct through some of the finest country in the world.

Point de Galle is usually the first place with which acquaintance is formed on arrival from Europe, and the great line or lines of road lead from that place to Colombo, thence to Kandy, and thence to Trincomalee. From each of these towns good roads branch in various directions.

The road from Point de Galle to Colombo lies along shore, proceeding north on the south-west coast. A thin wood of cocoa-nut trees lies between the road and the sea. The distance is about seventy miles. The line of country is populous, both sides of the road being studded with native huts, the appearance of which an English traveller compared to those which usually adorn the illustrated editions of *Paul and Virginia*. The cocoa-nut groves are so continuous, as to give an unpleasant impression of sameness; but the perpetual views of the sea are delightful and refreshing, sea and sky shining in the purest azure. Near to Colombo the cocoa-nut groves pleasingly alternate with the cinnamon gardens

of the government. This shrub, which is so profitable to commerce, grows to the height of between four and five feet, and resembles the dwarf lilac both in the hue and form of the leaf. The vicinity of Colombo is not so picturesque as that of Point de Galle; and although there are many pleasant inland prospects along the road, it is much less agreeable than almost any other on the island, or at all events would be considered so but for its fine sea-views.

From Colombo to Kandy the route lies through magnificent landscapes. The length of the road is over seventy miles. A few miles from the first-named town there is a fine bridge of boats, over which the traveller passes, which pays an enormous toll yearly. For a third part of the journey after leaving the coast the scenery is low, paddy fields and other cultivation affording their peculiar interest. The appearance of the young rice is very agreeable, the plant being then of an exquisitely bright yet delicate green. At the distance of about eighteen miles the country changes in its aspect, the groves of cocoa-nut gradually disappear, and plantations of areka and suriya-trees are observed—the latter tall and stately as an English elm, displaying their beautiful yellow blossoms above rich foliage, like English fields covered with the crowfoot. The road ascends all the way after the first stage to Kandy, and as the lower grounds are left behind, the scenery becomes commanding in the extreme. Travellers are particularly struck by the pleasing contrast presented between the bold prominent masses of black gneiss rock and the delicate, fragile, and gently-tinted flowering creepers that climb around them.

One of the finest scenes on this road is obtained from "the rest," or half-way house. The building is situated in a lovely and extensive vale, begirt with a magnificent amphitheatre of hills, richly wooded; trees of many kinds clothe their sides and crown their summits; the variety of colour presented by blossom and foliage, according to the season, is wonderful and beautiful. The neighbourhood is, unfortunately, unhealthy, or no doubt independent settlers would take up their abode in a spot so surpassingly lovely. The next eighteen miles of the route is remarkable for the fair scenes of cultivation presented by the plantations of coffee, sugar, and indigo. About two miles from Attoomakandy the mountain zone opens up before the traveller with a stupendous grandeur, which, except in the neighbourhood of the Himalayas, continental India does not exceed. The road so winds round the Kadagawana as to vary the prospects perpetually, new wonders and glories of scenery being pre-

sented at every turn to the ravished eye. The road itself is a superior specimen of engineering skill. It required a long time to construct it, in consequence of the unwillingness of the natives to work, and the unhealthy character of the neighbourhood. Jungle fever carried off many of the officers and non-commissioned officers who superintended the labourers.

The ascent of the mountain probably opens up finer views than any which the alpine lands of Europe can yield: bold rocks, mountains coroneted with flowering trees, as if a succession of fairy bowers were constructed along their summits—the park-like declivities, interspersed with ravines, torrents, waterfalls, streaming currents, winding through the lowlands, and the undulated country stretching far into the distance, all bathed in a mellow and golden light, constitute scenery which human genius has never pencilled or described in colour or language befitting its claims.

Writing of the road, and the scenery presented from it, one who travelled it when the season most favoured his journey observes:—“As the steep sides of the mountain are climbed, ravines and fissures are wound round, and often a perpendicular mountain rears its lofty crest on one side, and descends in the same manner on the opposite. Sometimes a brawling waterfall appears over the traveller's head, as if threatening instant annihilation, by hurling him into the deep abyss below; then the road will become so narrow, that there appears to be scarcely room sufficient for the vehicle to stand on, and the strongest nerves may be shaken, as the eye glances below at the steep precipice, down which some crumbling earth is rolling, loosened by the coach-wheels. To this circumscribed path, upon turning the next angle, succeeds a wide road and view of the surrounding country, terminated by the Blue Mountains in the distance, whose towering heads blend with the azure heavens, Adam's Peak rearing his lofty crest above his fellows. The combination of sublime and beautiful scenery brought under notice during the ascent of the Kadaganawa Pass is nearly incredible; roaring torrents, dashing down frightful abysses, from whose sides spring enormous trees, and at whose base are lands teeming with grain; terrific chasms, and overhanging masses of rock, where bright coloured flowering shrubs have taken root, rapidly succeed each other: and, when the summit of the mountain is attained, and the boundless extent and beauty of the prospect fully perceptible, many beholders of this magnificent scene cannot find utterance to express their sense of the might, majesty, and glory of the Almighty's works, and the humiliating

feeling of their own littleness. The freshness of the atmosphere, and the splendour of the scenery, are admitted by all, and extolled by numberless Europeans who have ascended the Kadaganawa Pass.”\*

The remaining portion of the road is remarkable for great variety of prospect, but more especially for its rich wood scenery. A description has been already given of the trees which flourish generally throughout the island, but in the neighbourhood of Kandy, which possesses several peculiarities of climate, there is greater diversity, and some magnificent specimens unknown in the lowlands. The country around Kandy is like a vast garden—foliage, fruit, and flowers offering a variety beyond description; for it is as yet imperfectly explored by botanists or florists, although a few devotees of their beautiful sciences have expended labour, time, and fortune in the research. The attention of the stranger is more engaged by the talipot-palm than by any other of the lords of the Kandian forest: it flourishes in various directions close to the city and by the road. One road-side specimen has been much noticed by naturalists. This palm (*Corypha umbraculifera*, as named by some, or *Licula spinosa*, as others designate it) is a beautiful specimen of the high regions of Ceylon. The banyan, which flourishes everywhere in Ceylon, is a glorious exemplification of the forest wonders of the highlands. The myrtle-tree (*Myrtus*), and the bay-tree (*Laurus*), are numerous and beautiful. The tick-seed sunflower is a gorgeous flower of the woods, being covered in the season by golden-tinted blossoms. It is curious that near the yellow rock common in this region there spring up luxuriant balsams, bearing a delicate white and a brilliant red blossom, forming a combination of colour which the most exquisite designer in art could hardly conceive. In the midst of these wooded scenes animal life is curious and picturesque. Monkeys peep and chatter from overhanging branches; parrots, and birds of more delicate form and feather, appear in flocks, or crowd the clustering foliage, appearing as if themselves bright blossoms blooming there. Large carpenter bees, and beetles with wings beautiful as an Iris, hover about the flowers which spring up or the blossoms which bow down their graceful petals by the wayside. The tree-frog may be seen creeping into the distended cup of the rich blossoms, or the spotted or striped lizard glistening on the trunk. At times a huge serpent will reveal his speckled skin as he glides from the shaded jungle into the

\* Ceylon. By Henry Charles Sirr, A.M., of Lincoln's Inn, Barrister-at-law.

warm ray. Sometimes the leopard may be seen stalking away into cover, or the elephant (more frequently tamed) lifting his huge proboscis as he proceeds on his heavy tramp.

Within three miles of Kandy is Pendenia, with its celebrated bridge and botanical gardens. The former is built of satin wood; the waters of the Mehavelleganga, ennobled by flowing through the capital, pass beneath a magnificent arch, whose span is two hundred and seven feet. The botanical gardens owed much to the celebrated botanist Dr. Gardiner; and it is alleged that under his superintendence a specimen of every tree, shrub, and plant known to be indigenous to the island was under culture there. There are some very large tamarind-trees, but the finest of this species in the island is in the Mohammedan burial-ground at Putlam, which is appropriately called the giant's tree. The foreign plants and trees in the botanical gardens of Pendenia are numerous and beautiful.

The route from Kandy to Trincomalee is much praised by European travellers and officers who are acquainted with it. About six miles on the road there is a singular suspension bridge formed of cane, thrown across the Dederoo-oya. This was made by the natives, and is ingeniously constructed; but its frail appearance, and the dashing impetuosity of the stream which bounds beneath, try the nerves of Europeans when they first attempt the passage. The following description of this bridge is given by the writer last quoted: "This structure is composed of cable-rattan, which frequently grows to the length of two hundred yards; and varies but little in thickness from one end to the other; is extremely light, flexible, and tough. The bridge is commenced by entwining canes a few feet apart round the trunks of two large trees, that grow on the opposite banks of the stream, and whose branches bend over the river; when the required number of canes are securely fastened in this manner, portions of the same material are laid across to form the path, which is the same breadth as the circumference of the stems of the trees. Rattans are then placed at a sufficient height to form hand-rails, these being attached to the bridge by thin bamboos, or sticks, which alike support and retain the rails in their proper place. From the overhanging boughs are suspended cane or coir ropes, which are attached to the bridge, thus strengthening the structure, and lessening the vibration. The means of ascent are by a ladder composed of the same materials, which rests against the trunks of the opposite trees; and it is perfectly astonishing to see the fearlessness with which women, children, or men carrying

heavy burdens, will cross one of these aerial structures."

About half way is Dambool, the neighbourhood of which is remarkable for ruined tanks, choked up with brushwood and rank vegetation, which at certain seasons send forth the noxious influences usually emitted from decomposing vegetable matter. In this vicinity, also, are the far-famed rock-temples of Buddha, similar in their character to those in continental India. The late deputy queen's advocate for the southern circuit of Ceylon says of these rock-temples, that they are "complete specimens of the ingenuity, skill, and perseverance of man, and may almost be classed among the wonders of the world." The late editor of the *Ceylon Examiner* uses language equally strong of the rock-temples of India, continental and insular:—"The prodigious extent of most of these rock-cut temples astonishes the spectator not less than the elaborate finish of their complicated details delights him. The ingenuity and skill, equally with the labour of the architects, must have been called into active demonstration in the excavation of these extraordinary places." Other writers have laboured to depreciate them. Dr. Bryant insists that they were chiefly formed by nature; and, with extraordinary indifference to the force of evidence, also alleges that the pyramids of Egypt owe their existence chiefly to nature!

Knox says that the Cingalese had a passion for such structures, "as if they had been born solely to hew rocks and great stones, and lay them up in heaps;" and he denounces the folly of inferring from these excavations the civilization of the people. However judged, the cave-temples of Dambool are extremely interesting to the traveller, although they may not afford the evidence of early and superior civilization ascribed by some to the people who formed them; and there can be no doubt that what the great Oxford professor of Sanscrit says of the early Hindoos, is true of the early Cingalese, that they possessed but three arts—architecture, weaving, and jewellery.

From Dambool to Trincomalee the way lies through forests, where the scenery is rich and beautiful, the foliage appearing at the same time in every stage of progress; the fresh green tint of the young leaf, the dark green of the more matured, the mellow tinge such as is given by an English autumn, the bright bronze when the leaf has passed its prime, and the deep rich orange of its decay, are all present together, affording a beauty of sylvan scenery unknown to the occidental world. In these forests the ruins of ancient works are numerous, and on a scale to prove

that the buildings they represent were magnificent temples and tanks, mingled with the vestiges of villages once extensive and populous. Captain Aitcheson, who superintended the construction of the road, gives this account of these remains:—"The ruins of *wihares* (temples), remains of deserted villages, tanks, and other remnants of antiquity, prove that the vast wilderness of beautiful and valuable forest trees through which the new line of road passes, heretofore supposed a trackless desert, obnoxious to the existence of man, and destitute of water and inhabitants, once contained a considerable population, by whose labours an extensive tract of irrigated land was regularly cultivated."

Within seven miles of Trincomalee there is a range of wooded hills, from which spring the hot wells of Kanya. There are seven of these, of unequal temperature, ranging from 100° to 112°. Each well has a low embankment, and the whole are encircled by a wall of kabook. The waters are used for laving the person, and are supposed to possess restorative powers in various diseases, such as cutaneous eruptions and rheumatic pains. English medical men have admitted their value in these complaints. It is remarkable, that notwithstanding the fine climate, rheumatic affections are not uncommon either in insular or continental India. Rheumatism is incurred chiefly during the rage of the monsoon. The Ceylonese regard these wells as holy, and under the protection of the Hindoo god of wisdom, Ganeesa. A temple is erected to this deity, containing a colossal stone statue to represent him. Approaching Trincomalee, the scenery assumes a still nobler appearance as the ocean is descried; the varied coast-line, bold shores, blue sea, palmyra groves, and uplands covered with variegated forests, present rare combinations of the beautiful.

The roads described in the foregoing pages are those over which persons travelling on pleasure, business, or duty generally proceed; but there are several others which afford scenes worthy of being sought. One of these is the route to Newera Ellia, the sanatorium: it branches off from the Pendenia Bridge already described, and runs through a mountainous region, celebrated in Cingalese and Hindoo history as the theatre of exploit connected with Rama, Rawana, and the beautiful Seeta. The road winds round deep precipices, to which the English soldiery have given the names of "the Devil's Punchbowls." The character of the scenery is much like that already noticed as belonging to the road approaching Kandy from Colombo and from Trincomalee. About twelve miles *en route*

there is a rest-house at a place called Gampala, where invalids and travellers often remain some time to enjoy the extraordinary prospects presented to the beholder at that place. It is also common to tarry there, in order to witness a mountain conflagration which, during the hot season, often occurs. The ambulance which overhangs Gampala is the most frequent theatre of such a display. The mountain is covered with large patches of lemon-grass, which is liable to spontaneous ignition. As the grass is often eight feet high, dry, and inflammable, when it takes fire the flames burst forth with fury, and rapidly pour their burning tide along the mountain slopes, even against the wind, as the breeze causes the long blades to bend towards the flames. Generally the fire rolls on irresistibly until some deep ravine checks its career; and sometimes it leaps the gulf, or sparks borne aloft fall on the prairies beyond, when the roaring cataract of flame rushes down the mountain sides, and rolls in surging, struggling waves upwards to the summit. This process seems to benefit the vegetation, for in a single week after the hill sides are charred and blackened, the young blades sprout up, and the grassy slopes appear reinvigorated.

In 1829 Sir Edward Barnes, then governor of Ceylon, established the sanatorium in these mountains, in what the natives call "the City of the Plain"—probably because it is in the neighbourhood of still greater elevations. When the traveller, in approaching this beautiful retreat, leaves Gampala, his attention is arrested by the cataracts of Rambodde, and the valley of Kattamale. The former rushes with noisy vehemence from a great altitude, pouring a large body of foaming water from rock to rock; the latter is remarkable for a quiet and salutary stream, which flows peacefully through its verdant circle, and which is celebrated for its curative efficacy; it is unfortunately the occasion of many puerile superstitions. From Rambodde a glimpse is caught of Newera Ellia. The remainder of the journey is only remarkable for the rapid alteration in the character of the foliage, and plants, and flowers. The trees and shrubs of the tropics disappear as if by magic, and those of temperate regions, familiar to European eyes, are at first mingled with intermediate species, and then predominate. The rhododendron, the white guelder, white and blush rose, peach, apple, pear, plum, cherry, and other European trees and shrubs abound; the violet, sweet pea, cowslip, primrose, and daisy also cover the slopes. When in the vicinity of Newera Ellia, gardens are formed: all European vegetables are produced in luxuriance. "The plain" is situated six thou-

sand three hundred feet above the level of the sea; the atmosphere is bracing, and in the mornings and evenings cold enough for domestic fires. The houses of the settlement have consequently chimneys, reminding the new comer pleasantly of home. At all hours the occupants of the sanatorium may roam about, and fowl or hunt, or enjoy equestrian or pedestrian exercise; so that a marvellous efficacy is exercised by the situation in restoring invalids to health. Ice, half an inch in thickness, is sometimes found in the morning, and the thermometer frequently falls below 28°: it is seldom higher than 65°. The scenery from the immediate site of the settlement is exquisitely lovely, and to the European eye perhaps not less so, because of the familiar objects which cover the face of nature—the wild fields blooming with home flowers, and the hills graced with English foliage. The mountains rise on every side to a vast height; the highest peak in view is two thousand feet above the sanatorium. Cascades are numerous, and add much to the beauty of the bold landscape; while the pure water rushing into the plain occupied by the settlement, affords a wholesome supply for man and beast.

Although reserving descriptions of the towns of the island until its general features are depicted, it is appropriate here to notice the sanatorium, as it can hardly be called a town, and possesses no distinctive native peculiarities. The governor, commander-in-chief of the forces, bishop, colonial secretary, and other government functionaries, have pleasant residences, and gardens containing the choicest English fruits and flowers, with such of the productions of the East as will grow at that elevation. A church and schools have been built near the governor's house. A canteen, hospital, and excellent barracks for troops have been erected, and European soldiers exhausted by the climate of the lowlands, speedily recover their strength, and even complexion. Immigration of English farmers and farm-labourers has been contemplated, and in some degree has already been tried. Certainly no more beautiful and healthful situation could be chosen, and with every prospect of prosperity, so far as site, soil, and climate may conduce to success. As emigration is so important a question in this country, it may afford satisfaction to the reader to have competent opinion as to the desirableness of preferring this region to Australia, the Cape, or America. Mr. Baker, an enterprising traveller, says that the natives produce five crops of potatoes annually from the same land, so prolific is the soil. The following is a summary of his statements as to the prospects

of an English farmer settled there:—Cows and buffaloes may be purchased from 25s. to 40s. per head; sheep from 3s. to 7s.; pigs from 3s. to 7s.; fowls from 7s. per dozen; ducks from 12s. ditto. Mr. Baker proceeds to show that, notwithstanding the very low price of stock, fine meat is unknown in Ceylon, the beasts being unfattened, and slaughtered without discretion. Although in many parts of the island the calf is permitted to take the whole supply from the mother, yet not a cheese has ever been manufactured in Ceylon, and butter sells for 2s. 6d. per pound. Notwithstanding the abundance and cheapness of pigs, hams and bacon have never been cured; and yet all these articles are consumed in large quantities, and imported from England at an enormous price—cheese, hams, and bacon being generally sold at two shillings per pound. All these articles may be prepared at Newera Ellia, with the same facility, and at one-fourth of the cost, of those produced in England; and would therefore sell at a large profit both for home consumption and for exportation. The island is chiefly supplied by Bombay with potatoes, but those of a superior quality now produced at Newera Ellia sell at twenty-eight shillings per cwt. In three months from the planting of the sets they are fit to dig, and one set has frequently been known to yield fifty potatoes. Wheat has been experimented upon, and the quality produced proved infinitely superior to the seed imported; and yet Ceylon is entirely dependant upon America for the supply of flour. Oats and beans thrive well, but have been neglected; consequently the horses in the island are fed expensively upon paddy and gram, the principal portion of which is imported from India: thus a most extensive market is open to supply the home market, as well as that of the Mauritius. Mr. Baker offers to the enterprising farmer of small capital, a comfortable and most profitable farm, free from those heavy taxes which burden his industry at home, where he may not only amass a considerable fortune, but may live a happy, luxurious life, with the advantages of residing in a comparatively civilised society, with a school for the education of his children, and the house of God within his reach.

The grand difficulty in the way of success with the farmer and planter anywhere in Ceylon is want of labour. The Cingalese will not work if they can procure as much food as will enable them and their families to subsist. This is easily procured, and is an almost insuperable impediment to obtaining continuous labour. Mr. Sullivan, describing



the road *en route* from Point de Galle to Colombo along the coast, says that he saw the men lying in the sun chewing betel root, the women performing the little work of which there was any sign, children and dogs pursuing the coach or diligence, alike unheeded by the lazy beings who claimed a property in them. Coolies arrive periodically from the Malabar coast, as Irish reapers attend the harvest fields of England; but as these visitors are satisfied if they can procure as much money as will lay in a stock of rice until the next season, which is easily accomplished, they, on acquiring that amount, or something near what they presume will enable them to maintain themselves and families at home in their own way, will desert their work, violate their engagements without scruple, make their way to the sea-coast with surprising rapidity, and swarm like slaves in the middle passage on board any ship which will convey them to the continent. Many planters have been ruined in this way, and fine estates have gone out of cultivation. At Newera Ellia the same consequences would ensue from the same causes, unless settlers could bring with them a supply of labourers.

A few miles from the sanatorium there are also fine plateaux, which are called "the Horton Plains," constituting the highest table-land in the island. This vicinity is noted for "the pitcher plant" (*Nepenthes distillatoria*). The name is derived from the blossom, which is pitcher-shaped, and nearly a foot in length. This is not the only plant peculiar to the region which is an object of interest. The *nelee*, or honey-plant, emits from its flowers an odour resembling that of honey, in which the natives take great delight: it flowers but once in eight years, and as the blossoms decay, bees swarm in multitudes around it, the odour being at that season strongest, which seems to attract them. This plant is further remarkable as being generally attended by a beautiful although leafless parasite, which bears a bell-shaped flower, exquisite in tint, having an amber heart, the edges scarlet: these flowers, blending with "the pitcher blossoms," afford an appearance of most strange but captivating beauty.

No race are prouder of their lineage than the Cingalese. According to them, thousands of years before our era the island was peopled by a civilised community, endowed with superior intellectual powers, and famous in arms. From these worthy occupants of their fair realm the present Cingalese declare that they are descended. They represent their island as inhabited from the remotest antiquity,

Adam's Peak, the top of the highest mountain, having been the primeval abode of the human family—

"Ere man had fall'n, or sin had drawn  
"Twixt man and heaven her curtain yet."

They even profess to trace the footprints of the first man on his departure from the paradise of the peak, to the shores of the island from which he was expelled.

Ancient historians do not assign to the aborigines of Ceylon a date as old as the creation, nor a descent direct from the first family. "The Chinese, from a remote period, were the masters of oriental commerce; and some of their vessels were driven upon the coast of Ceylon, near the district which they subsequently termed Chilau. The mariners and passengers saved themselves upon the rocks; and, finding the island fertile, soon established themselves upon it. Shortly afterwards, the Malabars, having discovered it, sent hither their exiles, whom they denominated Galas. The exiles were not long in mixing with the Chinese; and from the two names was formed Chingalees, and afterwards Chingalais."\*

Some of the ancient Hindoo historians represent the island as originally the locality of demons and other evil beings, of an extra-human origin. Such a tradition rather tends to establish the antiquity of its population. Others state that one Singha, a prince of the neighbouring coasts of the continent, conquered the island, and his people, mingling with a wild aboriginal race, were designated Cingalese, and are the progenitors of the present population of Ceylon.

The people bear no resemblance to the Chinese in complexion, countenance, or character; but they do exhibit a very strong resemblance to the inhabitants of the neighbouring shores of continental India. There is a race inhabiting the interior called Veddahs; these are literally wild men, living in caves and forest-huts; they are predatory and migratory, subsisting chiefly on game, which they kill with bows and arrows; refusing all intercourse with the other natives, their language is unintelligible to the other people of the island. These are with reason supposed to be the oldest race in Ceylon.

Marco Polo visited the island in 1244, and from his account the tradition of a remote antiquity, and of the island having been the home of our first parents, existed then as it does now. His words are:—"Both men and women go nearly in a state of nudity, only wrapping a cloth round their loins. They have no grain besides rice and sesame, of

\* Ribeiro's *Historia de Ilha de Zeilau*.



which latter they make oil. Their food is milk, rice, and flesh, and they drink wine drawn from trees. The island produces more valuable and beautiful rubies than those found in any other part of the world; and likewise sapphires, topazes, amethysts, garnets, and many other precious and costly stones. In this highland there is a very high mountain, so rocky and precipitous, that the ascent to the top is impracticable, as it is said, except by the assistance of iron chains employed for that purpose; by means of these some persons attain the summit, where the tomb of Adam, our first parent, is reported to be found."

Subsequent writers and travellers affirm, that the Malabars and Moormen of the opposite shores made frequent incursions, and fixed settlements, mingling with the inhabitants. The result was that the latter classes influenced in a great degree the character of the population of the Kandian districts of the island, who have a peculiar character. The Cingalese in the lower regions seem to be a mixture of races from China and India. Since the Portuguese and Dutch conquests, the population has become still more mixed, both of these nations having mingled more freely with the people than the English, and left their traces in the population to some extent. The population of the lowlands is more diverse than that of the hills, the Kandians having retained their independence long after the people along the shore were subjugated, and their race influenced by successive conquerors.

The Kandians were thus described by Knox, who spent many years in captivity in the hill capital:—"In understanding, quick and apprehensive; in design, subtle and crafty; in discourse, courteous, but full of flatteries; naturally inclined to temperance, both in meat and drink, but not chastity; near and provident in their families—commending good husbandry; in their dispositions, not passionate—neither hard to be reconciled when angry; in their promises very unfaithful—approving lying in themselves, but disliking it in others; delighting in sloth—deferring labour till urgent necessity compel them; neat in apparel; nice in eating, and not much given to sleep."\*

On the whole, the following comparative estimate of the races, and judgment upon their probable origin, as given by the late queen's advocate, bears the impress of accuracy:—"Although it is affirmed by writers that the Kandians and Cingalese are both descended from the same parent stock, we disagree with them materially, as the Kan-

dians have all the distinctive marks of a nobler race and purer blood—being, in our opinion, the offspring of Malabars, who had intermarried with the Veddahs, or aborigines of Ceylon, whose blood has remained pure, owing to non-admixture with foreign conquerors; as Kandy remained a free, warlike, and independent state long after the lowlands had experienced the yoke of numerous conquerors, of various nations: whilst the Cingalese are the descendants of the followers of the Indian king, Wijeya, who conquered Ceylon long anterior to the Christian era. But the latter race has deteriorated, both physically and mentally, by constant admixture with the various tribes and nations who have conquered, colonized, or visited the lowlands and maritime districts."

The average height of the Cingalese is not more than five feet six inches, but they are well formed. The Kandians are rather more muscular, and, although living in an elevated region, their complexion is darker. The women of both races are often attractive in appearance, but their habit of chewing betel gives to the mouth a filthy colour: they chew much more than the men. The *modus operandi* is to select a betel leaf, then to take a small piece of areka-nut, and another of chunam, or prepared lime, and roll them in the leaf, forming a small ball the size of a boy's marble; this is placed in the mouth, and the flavour is much enjoyed. Much saliva is secreted, and tinged by the betel as red as blood, staining the teeth and lips most forbiddingly. This practice, and the exhausting energy of the climate, deprive the ladies of all personal comeliness by the time they are thirty years of age. The Cingalese idea of beauty may be gleaned from the following extract from a native work:—

"A woman's tresses should be abundant, as voluminous as the tail of a peacock, and as long as a palm leaf of ten moon's growth; her eyebrows should be arched like the rainbow; her eyes long as the almond, and the colour dark as midnight when there is no moon. Her nose should be slender as the bill of the hawk; her lips full, and the colour of red coral; her teeth small, even, closely placed together, and the colour of the pearl when it is newly taken from the oyster, and cleansed. Her throat should be thick and round, like the stem of a plantain tree in full growth. Her chest should be wide; her bosom full, and the form of a young cocoa-nut; and her waist small, round, and taper—so slender, that it could be clasped within the two outstretched hands. Her hips should be large and round, her limbs slender, and the soles of her feet without any arch or

\* Knox's *History of Ceylon*.

hollow; and the surface of her person should be soft, delicate, smooth, and round, neither bones, sinews, or angles being visible. Not a blemish should be found on her skin, the tint of which should be bright and brown."

The half-castes, or, as they are commonly called, burghers, dress like Europeans, more particularly the men. They are generally of European descent, especially from Dutch or Portuguese, by Cingalese women. They are, like the Indo-Portuguese, darker in complexion than any of the native races, and singularly unprepossessing in countenance. They are less intellectual than either Kandians, Cingalese, Moormen, or Malabars, and are utterly grovelling and sensual. Their attire gives the men of this class a less effeminate appearance than the Cingalese proper, but in manner and spirit they are more so. The effeminacy of the Cingalese men is rendered much more striking than it otherwise would be by their extraordinary costume. They are clad in petticoats, carry parasols, and turn up their long black hair as women do in England, fastening it on the crown of the head by a very high comb. The petticoats constrain their gait, and still more conduce to a mistake of their sex. The women are frequently more masculine in features, wear shorter jackets, seldom carry parasols, and do not turn up the hair under tall combs. It is a curious sight to see the men sitting in groups, combing their long hair, and anointing it with oil.

The religious condition of the inhabitants of Ceylon is such as might be expected from the influence of the Buddhist doctrines, which they profess, the genius and character of which have been already shown in a previous chapter devoted to the religions of India. Buddhism, however, has its sects, and in every country where it is professed it assumes diversities, theoretical and practical. In Ceylon the professors of this creed, more particularly than elsewhere, look forward to a further manifestation of their spiritual chief, "the Maitree Buddha." They aver that the surface of the earth had been destroyed by fire at a remote period, and was since revived by water. This doctrine seems more or less to pervade the philosophical theologies of most oriental nations, and is doubtless a traditional influence of the Deluge. "The beneficial effects of water in the history of this world, and in the history of their gods, seems to be a very general impression in the East, and the 'Spirit of God moving upon the face of the waters' is fully realised in all heathen mythologies. From the earliest days there appears to have been some very general system of worship of aquatic plants. The

most ancient coins represent the tamara as sacred. The Japanese believe that Bromna, the eldest son of their chief god, was created on the tamara. The Egyptians represent Iris on the lotus. Krishna, the god of love amongst the Hindoos, is represented as floating down the Ganges on one of the *nymphææ*, occupied in the infantine amusement of sucking his toe!"

The reverence of the Ceylonese for Buddha is carried to a great excess; and nowhere are the disciples of that creed so bigoted as in Ceylon—not even in Birmah—and in no part are they so bigoted as in Kandy. That city is the Mecca of Buddhism. There are the chief temple, the great idol, and the most holy relics. Among the latter is the alleged tooth of Buddha himself, for which the priesthood of Siam offered an enormous sum without success. It is not, however, the real tooth of the great sectary, for Constantine de Berganza destroyed that, or what was then supposed to be such, in the year 1560. Six hundred of the followers of Francis Xavier having been put to death by the Buddhists, Berganza laid waste cities and temples, and took the most especial precautions to secure possession of *the tooth*. This, however, is denied by the Cingalese and Kandians, as the following account of the capture of "the Dalada relic" (as it is called) by the English, during the Kandian rebellion of 1818, will show. Dr. Davy thus writes:—"Through the kindness of the governor, I had an opportunity of seeing this celebrated relic, when it was recovered, towards the conclusion of the rebellion, and brought back to be replaced in the Dalada Malegawa, or temple, from whence it had been clandestinely taken. . . . Here it may be remarked, that when the relic was taken, the effect of its capture was astonishing, and almost beyond the comprehension of the enlightened, for now, they said, the English are indeed masters of the country, for they who possess the relic have a right to govern four kingdoms; this, for two thousand years, is the first time the relic was ever taken from us. The Portuguese declare that in the sixteenth century they obtained possession of the relic, which the Cingalese deny, saying, that when Cotta was taken, the relic was secretly removed to Saffragam. They also affirm that when Kandy was conquered by us, in 1815, the relic was never surrendered by them to us, and they considered it to be in their possession until we took it from them by force of arms. The first adikar also observed, that whatever the English might think of having taken Pilimi Talawe, and other rebel leaders, in his opinion, and in the opinion of the people, it

general, the taking of the relic was of infinitely more moment."

From 1818 until 1847 this true or false relic was preserved by the English government, and exhibited to the priests and followers of Buddha for the purpose of being worshipped! On the 28th of May, 1828, "the Dalada" was publicly exhibited by the government, who caused the ceremony to be attended with great splendour. On the 27th of March, 1846, some Siamese priests arrived to see the relic, and there was another public display. In 1847 the home government sent orders to restore the tooth to the custody of the priests—a most impolitic act, as all the acts of our government have been, which were time-serving, and quasi-conciliatory to either Buddhist or Brahmin priests. Had the tooth been carried away, and deposited in the British Museum as a curiosity, or had it been destroyed, the superstition of the people would have received a great check: in the one case they would have supposed that the power its possession conferred would have remained with the English; in the other, that Ceylon was no longer under the especial obligation of worshipping Buddha, which it now feels. In either case the invidious nationality by which the Cingalese, especially the Kandian section of them, is characterised would have been depressed, and motives of disloyalty, which were cherished, and led to conspiracy and insurrection, in 1848, would have been removed. In that year, on the 14th of August, the governor, Lord Torrington, sent the following despatch to the home government:—"As the possession of the Buddhist relic, or tooth, has always been regarded by the Kandians as a mark of sovereignty over their country, and it was stolen and carried about in 1818, being used as a signal for rebellion, which only terminated with the recovery of it, it was judged right, by the commandant, to demand the keys of the temple, as well as of the shrine of the relic, which had been delivered by me into the charge of two priests and a chief, about a year ago. He then assured himself that this object of veneration had not been removed from its accustomed position, and converted into a signal of rebellion. But not trusting any longer to the integrity of the priests or chiefs, by whom the insurrection has been organised, the keys have, for the present at all events, been retained in the possession of the commandant."

Great as is the folly of the Cingalese in respect to this holy tooth, the folly of the English government infinitely surpassed it. There was mistaken piety in the one case—an impious indifference to the claims of con-

science and religious duty in the other. It is time that the English nation should understand that the class of men from whom colonial governors and great officers are selected care nothing what blasphemy or idolatry they support, if motives of policy or revenue are promoted. They will endow cathedrals, mosques, temples; publicly exhibit holy teeth or hairs for one idolatry to-day, and clothe in costly trappings the idol of some rival idolatry to-morrow: like the present commissioners of the Punjaub, commending mosques and heathen temples as works of public utility, deserving support from the government, in one public document, and wooing the influence of Christian missionaries in another. The question with the majority of governors has been, not what was right in the abstract, nor what was proper in respect to the rights and liberties of the people over whom they ruled, but how far the support of superstitions might facilitate the collection of revenue, or the temporary administration of government. The blame of such things has often been thrown exclusively on the East India Company, but it has rested in a greater measure upon the titled servants of the crown. Our cabinets have generally been composed of men to whom such proceedings have been acceptable. The plea has been frequently set up for them that religious toleration was their motive, the spirit of Englishmen being abhorrent to persecution; but so far from this excuse having foundation in fact, the men who thus shamelessly betrayed the Christian religion in favour of idolatry, were often noted persecutors of their fellow Christians at home and abroad, unless such had power through their representatives in the House of Commons to make their voice heard in the cabinet. All remonstrances and petitions in reference to such matters coming from Christian churches in England, however numerous, were treated with disdain, except action was taken in reference to the parliamentary elections. As soon as the question of the public patronage of idolatry, Suttee, or any other atrocity found convenient by our public officers abroad, was made a matter of comment on the hustings, hurried orders were sent out to feign compliance with those popular demands; and, in proportion as constituencies were seen to be in earnest, cabinets became active, and the consciences of the representatives of British power abroad became enlightened in a manner edifying to behold. The religious feelings and principles of the masses of English citizens are obviously not participated by large sections of the higher classes, who, while punctual church-goers, and ostensible friends of the clergy and our home religious institu-

tions (at least, such as are not unfashionable), are notoriously the zealous patrons of all exotic creeds that may happen to have numerous devotees, and the jealous enemies of Christian missionaries, of whatever evangelical church. Happily, there are many bearing high honours in the state who feel it incumbent upon them to recognise the religious liberty of the rudest idolaters, but who will have no participation in their superstitious observances, and would not, even to serve any object, commit the greatest of all known sins—partake of or patronise idolatry.

The Dalada Malegawa, or depository and temple of the sacred tooth, is a building erected in a style of architecture approaching to that of the Chinese. The building is of two stories, the *sanctum sanctorum* being on the second. It has folding doors, with panels of brass; there are no windows, and the sunlight can never enter it by any means. The walls and ceilings are hung with gold brocade and white shawls, with coloured borders. A table, covered with gold brocade, bears two images of Buddha, one of gold and the other of crystal. The richest fruits, and the most sweet-smelling flowers, are presented as offerings to these idols. Four baskets, each twelve inches high, are also placed on the table; these contain sacred relics. In the centre is the *karandua*, or casket, which contains the holy tooth. The casket is five feet high, bell-shaped, and formed of silver, richly gilt. The chasing is simple, but most elegant; a few gems surround it, and on the apex is set a cat's eye. Numerous costly offerings surround this bell-like covering of the relic. One of these is a bird, which is attached to a massive gold chain, elegantly chased. "The body is formed of gold, and the plumage is represented by a profusion of precious gems, which consist of diamonds, emeralds, rubies, sapphires, and cats' eyes. Description is inadequate to convey a correct idea of the extreme and extraordinary effulgence and exquisite beauty of these elaborate decorations, which the limner's art alone could faithfully delineate." The relic is wrapped in an extremely thin sheet of virgin gold, which is deposited in a gold box, just sufficiently capacious to receive the tooth, which Europeans declare to be as large as that of an alligator, and to have been manufactured from the tusk of an elephant. The golden box is studded with precious stones, which are exquisitely arranged. It is placed in a golden vase, decorated with diamonds, emeralds, and rubies, and wrapped in rich brocade. This is laid within a second vase, also of gold, which is enfolded by pure white muslin. This vase is placed in another

similar to itself, and that in a fourth, more costly, for it is larger, and profusely, yet tastefully ornamented with chasing and gems. A gentleman long resident in Ceylon, and who, having official opportunities, was enabled to investigate this extraordinary *sanctum*, writes:—

"When we saw the relic it was placed in the centre of an exquisitely beautiful pink lotus, the flowers of the bo-tree being strewed around, and tastefully arranged on the shrine; but it was most pitiable to behold the benighted Buddhists, many of them learned men and good scholars, prostrating themselves before a piece of discoloured bone. There is also a smaller and most exquisitely beautiful casket, or *karandua*, studded with precious stones, in which the relic is placed when it is borne in the religious processions, or when the chief priests, in troublous times of commotion, or war, should think it necessary to insure the safety of the Dalada by removing it from the temple.

"Above the shrine, and attached to the wall, are plates of gold, on which are inscribed sacred emblems and characters: on either side of the principal shrine there are smaller shrines, which are covered with gold and silver cloths, on which are placed gilt lamps, and offerings of flowers and fruit; and the effluvia arising from the cocoa-nut oil, with which the lamps are supplied, combined with the perfume of the votive flowers, renders the atmosphere of this unventilated apartment most oppressive.

"A contiguous staircase leads to a similar apartment, which is decorated in the same manner as the one we have described, where is to be seen the recumbent figure of the god Gotama Buddha, the size of life; the features are well delineated, and the figure is gilt, with the exception of the face and hands. Near him are placed figures of other gods and the goddess Patiné, the shrine being decorated with golden ornaments, many of which are studded with precious stones.

"The god Buddha is represented by the Cingalese in three attitudes—namely, standing erect, with one hand raised, as if preparing to step forward; seated on a cushion, with the legs crossed; and reclining on his side, his hand placed under his head, which rests upon a pillow. We had two figures of Gotama Buddha presented to us: one, in the act of advancing, is of ivory, about five inches in height, the hair, eyes, lips, and palms of the hands being coloured, to represent life, whilst the drapery is relieved by stripes of vermillion; the other figure is of bronze, about three inches and a half in height, and represents the god seated cross-legged. The

ornament, or sacred emblem, which is placed on the crown of the head of each of these idols is used solely to designate Buddha, as the emblem of the other gods is of a totally different character.

"In the Malegawa a most valuable seated figure of Buddha was to be seen in 1847 (and we presume it is there now), which had been presented by the Siamese priests; it is nearly eleven inches in height, and was carved out of a cat's eye. Having had the good fortune to have been conducted over the Dalada Malegawa by a Kandian chief, we were shown all that was considered either curious or magnificent."

The sacred relics of Buddha, generally a hair, or some shred of apparel, are deposited in monumental buildings, which are always identical in construction—"a bell-shaped tomb surmounted by a spire." These are called *dagobahs*. Mr. Layard, father of the explorer of Nineveh, opened one of these at Colombo in 1820, of which he gives the following description:—"In the centre of the dagobah a small square compartment was discovered, lined with brick, and paved with coral, containing a cylindrical mass of grey granite, rudely shaped into a vase, or *karan-dua*, which had a closely-fitting cover or cap of the same. This vase contained an extremely small fragment of bone, pieces of thin gold—in which, in all probability, the bone had originally been wrapped—pieces of the blue sapphire, and ruby, three small pearls, a few gold rings, beads of cornelian and crystal, and pieces of glass, which resembled icicles in shape. In the compartment with the vase were also placed a brazen and an earthen lamp, a small truncated pyramid made of cement, and clay images of the cobra and other sacred objects of Buddhist superstition."

The following exemplification of the superstition of the Ceylonese is recorded by Mr. Sullivan:—"The Cingalese faith in metempsychosis is entire and unhesitating, and their confidence in its truth admits of no doubt whatever. A man, when oppressed by his superiors, or condemned by the judge, expresses his intention of returning in a future state, as a cobra, to bite his children; or as an elephant, to ravage his crops. They even go so far as to form an opinion, from the nature and habits of any particular animal or insect, as to its character in a former state. A Pariah dog, for instance, whose presence is an abomination, and whose portion is misery, is supposed to have been some luxurious Dives, who is now in want and ill-treatment, expiating his indifference of the *lazari* of his human acquaintance; and there

is a little insect very common in the jungle, which, from its remarkable habit of surrounding itself with a covering of small sticks, in the centre of which it moves, and from which it is almost impossible to distinguish it, is believed by the natives to represent individuals who, during their earthly career, displayed rather a marked partiality for their neighbours' firewood, and who are thus working out an appropriate atonement."

The Buddhists of Ceylon affect to despise the superstitions of the Hindoos, and even of their own brethren of Siam, where caste is recognised in the priesthood, contrary to the doctrines of Buddha, and the genius of his philosophy; but the observances of caste, and other superstitious practices, are usual among the Cingalese themselves, and are just as puerile as those they condemn in others. These are particularly obvious at their religious festivals. At the feast of the Pirahara, which seems to be the grand Kandian sacred festival, extending over a period of seven days, the most grotesque and absurd ceremonies are practised. A procession of seven elephants, decked out in a manner excessively provocative of mirth, each animal carrying an empty "howdah," followed by crowds of men bearing empty palankeens, and a long retinue of chiefs and headmen, gaily attired; the most horrid din of tom-toms and pipes, filling the air with discord, is the chief feature of "the solemnity." On one of these occasions, an English gentleman saw a fakcer in the procession, with a wire run through both his cheeks, and a lighted candle at each end, about six inches from the face. This man was regarded as performing a work of great merit, and as having attained to a saintly degree. These processions are conducted at night, so that the "voluntary humility" of the fakcer was in that instance not without its convenience to others.

Evil spirits are especially worshipped, simply for the power which they are supposed to possess, and so willing to exercise, for mischievous purposes. When a demon is offended, dancing is supposed to be the most efficacious mode of appeasing his wrath. If a member of a family come by any misfortune, or fall sick, a priest of some particular devil is called in, offerings are presented, and the dance commences. If a village, or district, is visited by pestilence, or any national evil, pulpits are erected by the devil's priest, and decorated with flowers, wreaths, money, incense, &c.; while various matters propitiatory are offered by this sacerdotal official: after "a devil dance," the grand incantation is read, and the ill-disposed demon is entreated to depart.

The proceedings of the devil-dancers by no means resemble those who enjoy the pastime of

"The light fantastic toe ;"

the whole ceremony is appalling to those who witness it, as it is degrading to those who practise it, and cannot be excelled in folly by any of the Brahminical superstitions of continental India. A spectator of the orgies thus describes them:—"The *kapua*, or devil-dancers, are usually well-grown, active men, and wear on their arms and ankles several hollow brass rings: they keep time to the tom-tom beaters by shaking their head, whilst the clanking of the bracelets and anklets makes a species of accompaniment. The evolutions of the dancer are rapid; his gestures lascivious and indecent; as he becomes excited with the music and the dance, his flesh will quiver, his eyeballs become fixed and staring, as if he could, or would, discern the form of the offended demon; whilst in this state, he will predict the cause of the aroused wrath of the demon, the fate or fortune of individuals. These dances are held at night, by torchlight; and no scene can be imagined more painfully impressive than to witness the frantic gestures of the devil-dancer, with his long, dishevelled hair streaming over his shoulders, the blue flame from the torches flickering and casting an unearthly light on all around, whilst the dusky spectators remain motionless, gazing, with staring eyes, on the dancer; the huge tropical trees waving over the heads of all, as if calmly deriding, although compelled to witness, the unhallowed rites and vicious orgies which invariably wind up a devil-dance."

The moral condition of the people, as in all nations, may be inferred from their religion. The Kandians and Cingalese are without principle: their highest rule of duty is convenience. Knox represented the women as, in his time, the most regardless of their infant female offspring of any in the world, and consequently the crime of infanticide was awfully common: the authority and vigilance of government have not been as yet sufficient to repress it. The object of this crime is to put females out of the way, lest they should grow up a burden. When learned Buddhists at Kandy have been reproached with this national cruelty, they have replied, "But it is not so bad as in England, where a wife or child is poisoned for the sake of a few rupees: our female infants are not murdered, they are deprived of life upon a principle which has received public, social, and religious sanction." The character of the women of Ceylon is horribly impure; according to Knox, a Kandian woman will not often submit herself to a

man of a lower caste than her own, but in all other respects their behaviour is utterly and shockingly immoral, and apparently without the least sense of shame. Caste is not ostensibly recognised, but really revered. The practice of brother-husbands is extremely debasing. If in a family there are several brothers, and any one of the number marries, the bride becomes equally the wife of the other brothers, who may themselves be only half-brothers—the children of one mother by several fathers. The object of this extraordinary and demoralising community, is to preserve landed property in the same family, so that it should not be divided and subdivided until it of necessity passed away from the lineage of those to whom it originally belonged. Thus an entail is socially enforced without any legal recognition. Sometimes the wife of several brother-husbands will take another husband out of the family, provided he joins his property to theirs. This, if it be considerable, is generally an arrangement desired by the previous husband. It must not be supposed, from this domestic communism, that men are not jealous in Ceylon; they are certainly less so where there are several husbands than where one only exists; they are, however, very jealous, and perpetually receive just cause, if, indeed, in such a depraved social condition, the like would be recognised at all. When this feeling is aroused, they are exceedingly resentful; and as they generally carry a knife or dagger about the person, concealed in a sheath or pocket, on such occasions they will draw it, and inflict death upon the offender. This is done even upon suspicion, and as cause for that is perpetually given, wounds and death frequently occur in brawls about women. Meanness, cowardice, and contemptible treachery, characterise the men of both the upper and lower country, but more especially the latter; and they resort to every conceivable artifice to accomplish petty fraud.

In their feelings towards other religions than their own, they are strangely tolerant and persecuting at the same time. The slightest disrespect towards one of their relics will cause a paroxysm of rage and animosity; and it is astonishing how small a cause will move them to this bigoted resentment. A gentleman connected with the government, on one occasion was favoured with a sight of "the tooth," in the presence of a Kandian chief of note, and of the high priest of the temple. A small image of Buddha attracted his attention, and he took it up by the shoulder with one hand, contrary to the ritual of Buddhism, which ordains that an image of Buddha should be raised by the

feet, and with both the hands of the person who touches it. The gentleman's inadvertency threw his guides into a state of despair and furious horror, they regarding him as a monster of iniquity, upon whom the judgment of heaven might be speedily expected to descend. Only after many apologies and assurances of regret that his ignorance should have exposed him to an unintentional act of irreverence, could he succeed in appeasing these men. With all this intense sensitiveness of the respect demanded for their religion, they are not generally unwilling to tolerate the creed which may be preferred by strangers. They will enter a Roman Catholic chapel, and bow to any images or pictures which may be there, and offer the most reverential respect to the officiating priest; and will proceed forthwith to one of their own temples, and pay the same respect to the images of Buddha, the deities, and the devils. They will enter a Protestant assembly, listen to the instructions conveyed, and insist that the ultimate doctrines to which these refer are identical with Buddhism, assuring their interrogators that "it is all the same religion;" only of course regarding their own as the highest and most perfect development. The servants in an English family will readily join in evangelical worship, but if they hear the tom-tom, and the cries of the devil-dancers, will jump up from their knees, and hasten to participate in the ceremonial. They will freely give their assent to the most beautiful and truthful descriptions of a separate state, of the resurrection of the body and life everlasting; and afterwards, if asked to define their own hopes, show that they look forward to a transmigration the most degrading and absurd. A boy at the mission-school at Kandy, who was supposed to be peculiarly well instructed, when asked, out of the routine of his usual catechetical examinations, what he hoped for in the next world, promptly replied that he hoped he would become a snake, which seems to be the grand desideratum of Kandians, for whom a heaven of cobras is a prospect of bliss. Under these circumstances, the labours of missionaries are very discouraging; yet they are not entirely without success. The Roman Catholics have many converts, and missionaries of various evangelical denominations from the British Isles have laboured long and zealously, and with some requital for their pleasing and sacred toil.

As early as 1820, schools were instituted in the province of Kandy by missionaries, and still earlier on the coast. In 1845, Ceylon was constituted, by letters patent under the great seal of England, an episcopal see,

under the title of Colombo; previous to that the island was included in the episcopate of Madras. In 1846, Dr. Chapman arrived as the first Bishop of Colombo, and zealously entered upon his charge, showing the utmost concern for the spiritual and moral welfare of Europeans and natives.

The various voluntary missionary societies maintain missionaries, and the Bible and Tract Societies of England have given to Ceylon a large share of attention; copies of the Holy Scriptures, and portions of them, and also religious tracts and books, are supplied to whatever extent there is hope of their proving useful.

However indifferent the Buddhists may be to the presence of other religions, they are hostile to proselytism, and regard the abandonment of their ancient customs as a crime. This is one reason why all Roman Catholic and Protestant converts so strenuously keep up their old Buddha practices, especially at weddings, and the naming of children. In this respect Romanists and Protestants among the natives are scarcely distinguishable from Buddhists, although the Moormen or Mohammedans are somewhat strict in preserving themselves from contact with what they deem to be idolatrous. After the marriage and baptismal ceremonies of Protestants and Roman Catholics, even amongst the highest castes of natives, and who serve the government officially, the persons interested adjourn to their assigned rendezvous, and enact all the ceremonial of a purely Buddhist celebration. The prospect of these rites becoming less popular, through the influence of the increased energy of Protestant missionaries, has inflamed the bigotry of the Buddhist priests, if the ministers of the temples of Buddha can be properly so designated. In the Kandian rebellion of 1848, these functionaries performed the most prominent part, and their animosity to the government had, in a great measure, its source in their jealousy of the influence of their old rites and observances, which they feared would pass away, and with it their own prestige, under the moral influence of a powerful Christian government.

The Cingalese language has the reputation of being euphonious: some oriental scholars aver that it is fundamentally allied to the Siamese; others declare that it is of Sanscrit origin. As in continental India, there is a sacred language, which is the medium of literature—this is called in Ceylon, *Elu*: it is only understood by educated persons.\* Some suppose that it was the vernacular language of the island before it was conquered by the

\* Clough's *Ceylonese Dictionary*.



continental followers of Wijeya. Independent of the language of literature, there is a high and low Cingalese—the former spoken in Kandy, the latter in the lower provinces: the Kandians, however, generally understand both, while the Cingalese of the lower parts of the island cannot speak the high dialect. There are two written characters: the most ancient, the prevailing form of which is square, has become obsolete; it is found in ancient inscriptions, but cannot be entirely deciphered, as the knowledge of it has died away: it is called Nagara. In consequence of this, a great store of the ancient history of Ceylon is lost, and probably interesting facts concerning other peoples are thus buried in the gloom of the past. Mr. Prinsep,\* in 1837, published an account of certain inscriptions found on stones and rocks in continental India: some resemblance is recognised between these and the old Cingalese letters. The present Cingalese characters are round in their general form. The higher castes write elegantly with an iron style upon the palmyra leaf: a composition, prepared chiefly of charred gum, being rubbed over the composition, brings out the letters in dark colour.

The books of the natives are in MS., and written upon the leaves of the talipot-tree. These leaves do not perish, and the preparation rubbed over them preserves them from insects; so that the books or MSS., which ever they may be styled, of the Cingalese are preserved from a remote antiquity. It is alleged that the accredited historical records of the island, by such means, go back two thousand three hundred years.† There are many such works in the Pali and Sanscrit, and treatises on grammar, medicine, astrology, music, natural philosophy, jurisprudence, and theology. Their idea of fine writing is, however, puerile, and their poetical compositions fantastical. Graceful thought and pleasant conceits abound; but high conception is seldom or never to be met with. The poets of Cingalese antiquity seem to have been a vain and frivolous order, who studied to be artificial, and to display their learning. Their misfortunes at least equalled their vanity, and are much more remarkable than their genius; for some of the most tragical stories of Cingalese history are connected with either the love or loyalty of her poets.

It will be appropriate in this place to notice the music of the people, as it is so intimately connected with their literature, for they sing or drone their favourite compositions to the accompaniment of their “dulcets”

and tom-toms, on which occasions the noise raised is dissonant beyond the endurance of Europeans. A law was enacted, prohibiting these recitations and singings, when accompanied by drums, &c., between the hours of eight in the evening and eight in the morning, as no European could enjoy repose in their vicinity. The horanawa, a shrill and discordant kind of pipe, affords the people inexpressible pleasure. An instrument much more unmusical to European ears is the chanque shell, which may be called the trumpet of the Cingalese. A sort of violin is made of a half a cocoa-nut shell, with a sounding-board of the skin of the guana, a bow of horsehair, and two strings, one of the same material, another of flax; two little bells are attached to it, and this toy is regarded as an instrument almost divine by high-caste natives. The singing or reciting of a native poem, with the din of accompaniments from a concert of these instruments, is as torturing a process to an English tympanum as can well be conceived.

Physicians are regarded as depositaries of human learning, but the chief accomplishment for which they are valued is *astrology*. If by astrological power the *medicus* determines that the disease is inflicted as a punishment by the gods, he leaves the patient to be dealt with by them, but if the disease has come in a natural way, he endeavours “to ripen” and then cure it.

There are various books or manuscripts extant on medical science, in which nearly six hundred diseases are treated of, showing that Ceylon can claim her full proportion of the ills to which flesh is heir. The general administration of medicine prescribed resembles that of the old physicians in England. An amazing number of ingredients are cast in together, in order to balance one another, and in the hope that *all* will not fail to produce some favourable effect. Mr. Sirr, from his own personal knowledge, bears the following testimony to the skill of the native oculists:—“Many of their practitioners are excellent oculists, and are thoroughly conversant with numerous medicinal drugs (unknown to Europeans) which produce a speedy effect in relieving ophthalmia. In Ceylon ophthalmia is alike prevalent amongst human beings and animals; but there is one form of this distressing complaint which is solely confined to quadrupeds. A minute worm is either engendered or received into the watery humours of the eye, which causes the eyeball to enlarge; as soon as the swelling subsides, the colouring matter of the pupil assumes a bluish tint, and total loss of vision speedily ensues. The vegetable remedies used by the

\* *Asiatic Journal of Calcutta.*

† Sirr.



natives appear to cause the animal acute pain, but, when they are judiciously applied by a skilful practitioner, invariably restore the vision, and effect a complete cure."

The same authority may be quoted as to the professional attainments of the native surgeons, who are, he avers, skilled in phlebotomy and cauterising. Amputation of a limb is performed by a red-hot knife, and successfully, so far as the preservation of the patient's life is concerned. He quotes the words of an informant, who witnessed the treatment of a dislocation by a native surgeon, and which is recorded in the following terms:—"During our journey one of the coolies fell down, and dislocated his ankle joint. On reaching the next village the surgeon was sent for, who, after a careful examination of the injured limb, ordered the patient to be assisted to a plantation of coconut trees, and some coir or rope to be brought to him. He then placed the patient against a tree, to which he securely fastened him by the shoulders, whilst the foot of the injured limb was tightly attached by a noosed rope to another tree. Through the noose the surgeon passed a short, but strong stick, which he repeatedly twisted until the rope was completely tightened, and the limb stretched out to its fullest extent; he then suddenly withdrew the stick, and allowed the cord to untwist itself. The patient, who had bellowed and squealed like a mad wild dog during the operation, was then released, and upon examination the dislocation was reduced."

There is but one disease which the native doctors, and the native medical treatises, do not regard as curable, which seems to be a form of dropsy, and which never attacks Europeans; neither does it extend to the natives of continental India, although dropsy, and other diseases of a dropsical character, are not uncommon there. It has received the nosological designation from some Europeans of *hydrops asthmaticus*. "This terrible disease commences with general debility and oppressed breathing, the extremities become distended with watery effusion, paralysis ensues, whilst other symptoms of dropsy display themselves, often running their course with great rapidity. There is frequently anxiety, also, with palpitation of the heart, and occasionally vomiting and spasms are present." \*

Having given a description at large of the island, its scenery, people, religion, and literature, there remains for this chapter some account of its cities.

The native capital, as before mentioned, is Kandy. The situation of this city among

\* Dr. C. Rogers.

the bold elevations of the Kandian highlands has also been named. The site upon which it stands, and its immediate neighbourhood, are extremely picturesque, the former being at the broad end of a pear-shaped lake, which nearly fills a beautiful valley, formed by hills of varied and striking outline. The native name is *Maha Neura*, or Great City. The *Mehavelleganga*, or River of Sand, flows past three sides of the town. Its reaches are sometimes grand, and it is bright and rapid, but is, nevertheless, a source of insalubrity to Kandy. It is remarkable that tanks are generally healthy, while rivers conduce to disease throughout the island. Old English residents, who will not hesitate to place their residences beside large tanks or lakes, will avoid the river courses. The former are covered with peculiar plants, which purify the water; the latter bear down and distribute on their banks large quantities of vegetable matter, which, quickly decomposing beneath a hot sun, spread sickness and death. In the centre of the lake is a low massive building of considerable extent, used as the magazine. This was formerly the royal harem, and tales of terror, similar to those for which the Bosphorus is notorious, are told of the history of that place. The lake itself is artificial; considering the body of water flowing around so large a portion of the town, it might be supposed that any addition, even for the purpose of heightening the picturesque, was scarcely desirable. A road encircles the lake, and the whole valley is so well sheltered by the great elevation of the surrounding hills, that Europeans can enjoy exercise in the open air almost as freely as in a more temperate zone.

The town consists of two main streets, crossing each other at right angles, the whole line marked by open shops, where business is transacted in a most indolent manner. The dealers are seldom honest; and they often meet their equals in sharp practice among their customers. There is another street (a sort of suburb) stretching in a south-easterly direction from the temple and the palace. The court-house was formerly the hall of audience of the Kandian monarchs; and in that room public worship used to be conducted by the British chaplain, previous to the erection of the present appropriate church. The barracks of the Ceylon Rifles are spacious, and there is also a good artillery barracks. "The Queen's House," built for the occasional residence of the governor, is elegant and commodious, and, from being encrusted with a peculiar preparation resembling chunam, it has the appearance of being built with marble. It commands a view of the

whole town, and of a large extent of the neighbouring country. The house occupies the centre of a large lawn, ornamented with the finest palms and magnolias, the whole being surrounded by a spacious and well-kept park, planted with every variety of tree, native and exotic, and blooming with the flowering shrubs of Ceylon and Madras. It would be scarcely possible for any official residence to be more beautifully situated, the park affording mountain views of great extent, variety, and elevation, and overlooking from its higher grounds neighbouring valleys of the softest beauty. The citadel, if such it may be called, is situated on "One Tree Hill," and between it and Atgallee, seven miles distant on the Trincomalee road, a system of signals has been established.

Around the town are many good houses, occupied by officials and European settlers. The situations of these residences are delightful, combining the advantages of productive gardens, fields, and orchards, with some of the loveliest scenery in the world. Pure water fit for drinking, is scarce. Although the town is fifteen hundred feet above the sea level, rarely, in any situation about Kandy, does the climate agree with Englishmen. This is the more remarkable, for in continental India an equal height is universally healthy; and at Kandy the jungle is cleared, cultivation maintained, and the advantages of civilisation generally possessed.

The town is approached on every side by mountain passes, which add much to the picturesque character of the neighbourhood. A tunnel was formed by the British through one of the mountains which begirt the district. This tunnel was five hundred and thirty-seven feet in length, and, in a military point of view, was of great value. The following interesting particulars concerning it, from *Ceylon and the Cingalese*, show how civilisation impresses barbaric peoples with the idea of power:—"The tunnel was constructed by order of Sir Edward Barnes, to consolidate, so to speak, the British power after Kandy came into our possession; for a legend has been extant, from time immemorial, that no foreign power could retain the Kandian dominions until a path was bored through the mountain! And a chief told us, that when his countrymen beheld this task commenced, their hearts failed them; but when they saw it completed, and men walking through the bowels of the earth, they then knew it was their destiny to be ruled by a nation who could pierce rocks and undermine mountains. The tunnel was completed on the 8th of December, 1823, but we regret to

say this has now collapsed, and the road is impassable. This tunnel, the principal carriage roads, and bridges, never could have been constructed, had not the system of compulsory labour been adopted by our government, as it had been carried on under the native dynasty. By order of the king in council, in 1832, all compulsory services, and forced labour of every description, was declared illegal, and abolished. Whilst making the excavations for the tunnel some rare and valuable gems were discovered, and the only ruby we have ever seen without flaw or defect in colour was found at that period."

One of the most interesting features of the neighbourhood to the British is the abundance of game, for they retain in Ceylon, as in every other colony or settlement, their inveterate love of hunting and shooting. So various is the country in its aspects, formation, and vegetation, that this propensity can be abundantly gratified. The elephant, the leopard, and the wild hog, may be pursued by the bolder sportsman; the deer and the fox by those less adventurous; and nearly all the species of birds known to the tropics may be bagged by the fowler.

On another page a description was given of the temple of the sacred tooth in this vicinity. The other buildings held in veneration by the people are the palace, and, more especially, the tombs. The palace is fast falling away. It must have been at one period a superb building; its frontage is eight hundred feet. The walls are decorated with stone carvings of much pretension. Elephants, suns, moons, stars, and other emblems of royalty, are the figures upon which the taste of the native workmen was expended. The stone framework of the doors is carved in a higher style of art.

Colombo is the modern, or English capital, the seat of supreme government, as Kandy is the local capital of the upper country, and the ancient metropolis. It is situated in latitude 6° 57' north, and longitude 79° 50' east. The harbour is a semicircle, but it has a bar, and a reef, called "the Drunken Sailor;" and these are not the only impediments to the safety of shipping. It is therefore a bad seaport, and has little commerce, considering that it is the capital, although there is a considerable importation of rice, and a large concourse of coolies passing to and from the continent. Goods are frequently sent to Point de Galle by the road; and as Colombo is the seat of government, there is a brisk intercourse between it and the interior. In the coffee export season it has an air of great bustle. The heat is said by some to be greater there than anywhere else in the island, and yet

those who so affirm represent it as the healthiest situation Ceylon possesses, except the sanatorium, and the places already noticed as occupying a nearly equal elevation.

According to native books, it was a town of some importance in the sixth century of our era. In 1518 the Portuguese occupied and began to fortify it. After the Dutch expelled them, the fortifications which they formed were strengthened. The English, in their turn, improved the defences. The fort occupies a small promontory, and is large enough to hold a garrison of eight thousand men. It mounts a hundred and thirty-one guns and mortars. Slave Island, outside the fort, contains barracks, where the Gun Lascars and Ceylon Rifles, frequently recruited at the Cape of Good Hope, are quartered.

The principal street in the fort is Queen Street, in which the government house is erected. The building is as little worthy of its purpose as St. James's Palace, Buckingham Palace, Kensington Palace, Dublin Castle, the Viceregal Lodge in that city, Holyrood House, or any other palace of her majesty's in the British Isles except Windsor. It is, as a native chief remarked to an English official, "plenty small." The gardens are, however, very cheering, and large in proportion to the dwelling to which they are attached; they are said, like the botanical gardens near Kandy, to contain a specimen of every tree, shrub, plant, and flower which is indigenous to the island. The lighthouse, which is to the rear of the queen's house, is nearly a hundred feet high, and is very efficient for its object. The military and civil offices are all situated near the government house. The post office is a building of some importance. There are a good normal school, a public library, and several banks, in the same neighbourhood. The Scotch church, and one of the English churches, have sites also in this street.

From the principal thoroughfare other streets branch off, which are again intersected by minor ones. The medical museum and library, a military hospital and an English church, occupy less eligible situations than the other buildings named; and there are large and good shops in some of the smaller and less imposing streets. As in Madras and Bombay, the business of the great commercial houses is carried on within the fort, but the merchants generally reside beyond the town, in the neighbourhood of a large artificial piece of water, rendered wholesome by the presence of aquatic plants, which are in this respect so useful both in continental and insular India.

The Pettah is a long range of street with-

out the fort, entirely occupied by shops, where a great deal of business is done. The dealers are chiefly Moormen, a class supposed to be descended from those who, in the early ages, carried the cinnamon, spices, and precious stones of Ceylon to the Red Sea, the Persian Gulf, and even to the coasts of the Mediterranean. These men are Mohammedans; they seldom accept service with Europeans, deeming it an indignity: they are proud, brave, enterprising, and industrious, and hold the other natives, especially the Cingalese, in utter contempt. This race employ themselves as carriers, sailors, chapmen, pedlars, and agriculturists, and frequently with spirit; they thrive, and several have realised considerable fortunes. They sell goods of equal value to those Europeans vend in the fort, and do not demand near the price. Branching from the Pettah there are many small lane-like streets, chiefly occupied by the burghers, or half-caste men, whose genius for carving ebony and other woods is very remarkable. Their execution is exquisite. It is surprising that a market is not found in England for the delicate carvings of fruit and flowers, executed in the beautiful woods of Ceylon. Near the Pettah there are numerous churches: the Roman Catholic for the half-caste descendants of the Portuguese; Dutch churches for those who claim a half-caste connexion with the original colonists of that nation; and two churches of the English establishment. The modern missionary societies, particularly those of the Baptists and the Wesleyans, have also their places of worship. The Mohammedans have a mosque, and the Brahmins a temple, which is covered with carvings of elephants, lions, and tigers. The religionists least provided for in Colombo are the Buddhists, although more numerous in the town and neighbourhood than all the rest put together. The Church of England has extra provision made for its professors. The European garrison generally attend either the English Episcopal churches in the fort, the Scotch church there, or the Roman Catholic chapel in the Pettah. The Society for Promoting Christian Knowledge, the British and Foreign Bible Society, and the Church Missionary Society, have institutions near the Pettah, in the neighbourhood of the English churches. There are also local charitable establishments in that vicinity—such as the Leper Hospital, Poor-house and Hospital, Dispensary, and Colombo Friend-in-Need Society. The government schools are properly located among the native population. All the law courts, offices, and dwellings connected with them, are situated beyond the fort—such as the Supreme Court-house, Dis-

trict Court, Court of Requests, Police Office, Cutcherry, and Fiscal's Office.

There are two classes of persons very much to be pitied at Colombo. One of these, until very lately, has been ill-treated everywhere—the British Soldier. The author of these pages has no disposition to seek occasions for animadversion upon the constitution or command of the British army, but, in his *History of the War against Russia*, it was his duty to bring out many features of neglect and harshness in our military system towards the soldiery, and his doing so met with the approbation of so numerous a body of officers, many of the highest rank, as to prove that a desire for reform pervades those classes. In Colombo, so late as 1854, the English sentinels within the fort, under the intense heat of the climate, and in situations where that heat was made even more oppressive, were clothed precisely as they would be if on duty at the Tower or Kensington Palace—the heavy cap, the close-breasted coat, stock, &c., without any mitigation whatever! The ill-health and suffering of the soldier consequent upon this folly and inhumanity on the part of those in authority may readily be conceived, even by those who have never felt the burning heat and enervating climate of Colombo.

The other ill-used functionaries are the police. Their apparel is just the same as if they were stationed at Hyde Park Corner or St. Paul's Churchyard, except that, as the natives (who constitute the police) wear long hair, coiled up behind, and fastened with high combs, hats are impossibilities. Peaked caps are substituted; but having no place on which to put them, the headgear of a Cingalese defying the adjustment of a cap on his head, he hangs it on the roll of hair and the comb, in a manner quite as useful to him as if he carried it on a pole, like a cap of liberty! Notwithstanding the ludicrous aspect of the police, all this absurdity was persisted in, at all events up to a recent period. The men, encased in the tight clothes, were nearly useless. Having been always accustomed to the easy habiliments of the East, such a uniform is intolerable to them; and they also, like the European soldiery, suffer much pain and discomfort, and frequently incur ill-health.

The Galle Face is favourably situated to catch the cooling sea-breezes, and is therefore the fashionable resort for riding and driving in the evening; it is the Hyde Park of Colombo, and is described by most writers as very beautiful. It is, however, surprising what diversity of statement difference of taste produces on this subject. One traveller thus writes:—"The view from, and of the Galle Face, is absolutely entrancing to the

lover of nature, for cast the eyes where you will, the gaze is involuntarily arrested by the extreme beauty of the surrounding scenery. There lies the boundless ocean, with a ship in full sail gliding over its undulating surface, the canoes of the natives lightly floating on, and skimming over its waters, whilst the waves, curvetting and rolling, dash in a shower of white foam on to the shore. Bordering the beach is the carriage-drive, which encompasses greensward, whereon high-bred Arab horses are bounding and prancing, in the full enjoyment of exuberant health and existence. On the opposite side is the racecourse, over whose variegated turf the steeds are carcoling in high glee, whilst the carriage-drive that divides the racecourse from the greensward is thronged with carriages of every description, principally, if not entirely, occupied by Europeans, whilst the fantastically-clad Eastern attendants run at the horse's head or at the side of the vehicle. At the back of the racecourse flows the Lake of Colombo, the banks being studded with drooping palms, whose branches overshadow the clear waters, on which float the pink lotus and white lily, whilst a bungalow, the verandah of which is overgrown with graceful creepers, the grounds belonging to it being filled with gorgeous-coloured flowering shrubs, complete the vista of loveliness on that side. Looking from the bungalow, with nought to impede the view save the stand on the racecourse, you can distinctly see the grey time-mossed ramparts of the Fort of Colombo. In due time sunset arrives; then how gloriously the planet sinks into the bosom of the sea, in majestic tranquillity, as his parting beams illumine the green waters, on which they glitter in thousands of sparkling rays, whilst over the azure vault of heaven float violet, crimson, and golden-tinted clouds, which, as you gaze, fade away in ever varying hues."

Another traveller, as observant, if less careful in his statements, says,—“Colombo is about as hot and unpicturesque a place as it has ever been my luck to visit; to the stranger there is neither object of interest or amusement, and, but for the extreme kindness and easy hospitality of its merchants, it would puzzle the most contented mind to pass a week there without excessive *ennui*. There are, so to speak, three towns, one small and compact, situated within the Dutch fort, composed chiefly of government and merchants' offices, barracks, and shops, and two long straggling suburbs without the walls, stretching and stinking in opposite directions. A large fresh-water lagoon, of a most green, slimy, tropical, appearance, producing in abundance a lotus of almost *Victoria Regia*

magnificence, stretches away to the back of the fort, and around it are situated the bungalows of many of the Colombo merchants. The propinquity of this lake would in any other tropical country (in the West Indies certainly) be considered as ensuring a considerable amount of fever to the neighbourhood; in fact, I doubt whether any advantage would be sufficient to induce a West Indian to locate in such a position. However, Ceylon, in the matter of climate, stands *per se*, and offers a total antithesis as regards the healthiness of certain districts to most other tropical countries."

The testimony of this writer (who obviously states his honest impression), as to the *ennui* of Colombian society, is not without supporters; yet there are excellent witnesses to the contrary, according to whom the open-air enjoyments of the Europeans, while the sun is very low in the horizon, and after sunset, are enlivening and delightful. Carriage airing and equestrian exercise are highly enjoyed, and the cool breezes enable the horseman or pedestrian to exert himself almost at will. The natives are as anxious to shun these cool airs as the Europeans are to enjoy them, and shrink shivering from the breeze by which the English are invigorated for the heat of another day. "The night side" of the Ceylon metropolis has been depicted in the following language, which only an eye-witness could employ:—"As the shades of evening advance, gradually the Galle Face becomes deserted, and, long before nightfall, the neighing of the horses and the rumbling of wheels are no more heard, the only sounds greeting the ear being the sighing of the night-breeze, and the breaking of the waves on the shingly beach. When night has 'thrown her sable mantle o'er the earth,' the aspect of the scene changes, for over the lake hover myriads of fire-flies, clouds of them flitting about in the air, then alighting on the waving leaves of the palms, causing the foliage to appear illuminated. Some few will settle on the floating leaves of the lotus, two or three will creep into the flower, sparkling like brilliants; then more of these luminous insects will alight on other aquatic plants, and the waters will glisten with a million minute specks of light. Then, innumerable numbers will wing their flight upwards, until the air appears replete with a shower of the moon's beams. Many will then settle, possibly on a tall banana; the outline of the gigantic graceful leaves being distinctly defined by the dazzling specks of fire upon them. Nought can be imagined more exquisitely lovely than this varied natural panorama; and although in the mountainous parts of the island, the face of

nature may assume a sublimer aspect, never does she wear a more pleasing, characteristic, and truly oriental one, than in the vicinity of the Galle Face of Colombo."

It is in the neighbourhood of this city that the principal cinnamon gardens of the island are. A plantation resembles a copse of laurel, from the way in which the bushes are formed. The shrub, if left to grow, will reach the elevation of a tree, frequently to thirty or forty feet, the trunk being a foot and a half to two feet in circumference. The cinnamon is the inner bark. From the fruit, by boiling, a substance is obtained like wax, of which candles are made, which, in burning, emit a grateful odour.

Trincomalee is a town and harbour on the east coast of the island, the road to which from Kandy has been already described. It is the provincial capital of that part of the island, and is situated in 8° 33' north latitude, and 81° 13' east longitude. The harbours are among the most splendid in the world; the inner one being land-locked, and of great depth, ships of all size can obtain shelter within it. In war time, this has been the principal resort of the Indian navy, as there are an excellent arsenal and dockyard. The fort is extensive, covering an area of several miles, and commands the entrance to the inner bay. Three miles to the west of Trincomalee is the citadel—called Fort Osnaburgh, which defends the harbour, and is impregnable until the lower fort is conquered.

The promontory on which the fort is erected is dedicated to Siva, and is held in great veneration by the Brahminical portion of the population of the neighbourhood. "The rock" is especially an object of devout regard, because there it is supposed the first temple erected in the island to that deity stood. Not any vestiges of it now remain. Before sunset a priest clambers up the steepest part of the rock, his brow bound with a string of large beads of many colours, and a yellow girdle about his loins. In a fissure, where it is supposed the deity resides, betel leaves and rice are placed; and as the sun touches the wave, the contents of a censer burst into flame, spreading around a rich perfume, until the disc of the luminary disappears. After various salaams and offerings the priest returns, followed by sacerdotal and lay attendants. This is the most picturesque ceremony of idol-worship performed by the Brahminical priests in Ceylon.

The quartz rocks at Trincomalee, viewed from the sea, produce a very agreeable impression; and the hill or low rocky range skirting the port, by its variety of surface and grotesque forms, constitutes an interesting object. From

hill or shore, harbour or open sea, the views of Trincomalee and its neighbourhood are extremely fine.

According to certain antiquaries the town itself dates from the second century of our era. At present, it extends in a north-east direction along the outer bay, and is immediately surrounded by hills, which stretch inland, covered with rich forests. A wide esplanade separates the town from the fort, as is the case at the chief seaboard cities of the continent. The European population is scanty, being confined almost exclusively to the civil and military officers. A detachment of the Ceylon Rifles generally garrisons the fort. There are few public buildings. The Wesleyans, Roman Catholics, and Mohammedans have the best religious edifices. The climate is considered as insalubrious as the scenery is attractive. The natives, consisting chiefly of Malabars and Moormen, are generally traders. Vast tracts of magnificent country lie beyond the town, wretchedly cultivated, or altogether neglected. Cholera, so fatal everywhere in Ceylon except in the higher regions, is more prevalent at Trincomalee than anywhere else, except at Jaffnapatam. The European soldiers on duty in the fort complain bitterly of being obliged to wear the choking stock and breasted coat: many of them die of cholera.

Point de Galle is at the south-western extremity of the island, in 6° north latitude, and 80° 17' east longitude. The harbour is shaped like a horse-shoe, and is fringed by masses of yellow rock, worn into curious forms by the sea. The aspect of the land is probably richer in vegetation than that of any other spot upon the globe. Travellers describe its richness in this respect as inconceivable, even by those who have had the most extensive acquaintance with the tropics. The forest is prolific in all the productions of Southern India and Ceylon: the papaw-tree (*Carica papaya*) is very conspicuous among them. This tree has a slender tapering stem; at the top the leaves spread out in parachute-like form, enclosing the fruit, which is shaped like a melon, and of a bright yellow hue.

The scenery in the bay is picturesque, especially on the arrival of the mail, as Point de Galle is the place at which the island mails arrive and depart. The natives flock out in canoes to meet the Indian or European ships,

and generally startle and disgust Europeans, especially ladies. Except a dirty rag about the loins, the Cingalese wear no clothing; the Moormen wear a Cambay or cotton robe folded around them, and a thickly padded cap, to keep off the sun's rays. The half-castes, or burghers, are better clothed, but, to strangers, all are repulsive in their appearance.

The landing-place or pier juts out from the shore about two hundred feet; the other end of it is occupied by the custom-house, a very mean building. From the moment the traveller enters that place, until he leaves Point de Galle, he must be on the defensive, to avert extortion and overcharge in every shape, and by every description of person.

The fort comprises nearly the whole town—all certainly that is important in it, except such places of worship as are erected beyond its limits. The defences were nearly all erected by the Dutch, and are now somewhat old-fashioned. The garrison consists of the Ceylon Rifles and some European infantry. The governor has a house here; it is only remarkable for its beautiful verandah, shaded by fine exotic trees, brought by the Dutch from Java. The other houses are very inferior. Beyond the fort there is a Portuguese Roman Catholic chapel, and an English Wesleyan Mission chapel. Within the fort the Dutch church not only accommodates the half-castes of that nation, but affords a place of worship for English Episcopalians. A Mohammedan mosque is the only other well-built place of worship that is situated beyond the fort. As at Colombo, there is a bazaar or market street called the Pettah, which is chiefly inhabited by Moormen, who traffic in all kinds of commodities; they are also usurious money-lenders. Provisions are cheaper than at Colombo or Kandy. The neighbourhood is very beautiful, and, but for the heat, which is extreme, would be a delightful residence.

The country, climate, scenery, people, religion, literature, and chief towns of Ceylon have been fully reviewed in the foregoing pages; it will be necessary to refer to it again in chapters under general heads—such as commerce, &c., as well as in the historical portion of the work, when treating of India at large.

## CHAPTER IX.

## INDEPENDENT STATES.

It would be difficult in the present condition of India to name any state as independent, so completely has the ascendancy of the East India Company been recognised over the whole peninsula. *Different degrees* of independence are recognised; and when the independence of states bordering upon the territory of one more powerful becomes a matter of degree, it is little more than courtesy to recognise it at all. Some of these states pay a tribute; others are "in charge of a resident;" the political agent of the company in one place "takes care of" an independent sovereignty in the neighbourhood. Politically, they are all subject to the British government, or in necessary or constrained alliance with it.

The Deccan is less under British influence than any other part of India. There exists there a network, so to speak, of independent territories, mixing one with another and with British territory in a most intricate and complicated manner—it being a matter of uncertainty whether many states are subject to the English, to native rajahs, or are actually independent. The reader, by consulting the very large maps of Wylde, will see the independent native states more distinctly marked out from one another, and from the English dominions, than in any other maps. They are there classified as subsidiary, protected, and independent. Under these classifications will be found Travancore, the Mysore, the Nizam's dominions, Gwalior, portions of Rajpootana and Gujerat, Cutch, &c. These countries are too closely assimilated to the British dominions around or near them to require separate descriptions within the space which can be afforded to this department of the work. In the historic portion of it most of these countries and their rulers will be noticed, as the storm of war passed over them, or they became *foci* of intrigue. The following list comprises those of any importance among native rajahs, states, or tribes, in all the degrees of independence or rather dependence above specified:—

## BRITISH ALLIES AND INDEPENDENT STATES.

The Mysore Rajah.	Travancore.
The Nizam.	Cochar.
The Nagpore Rajah (acquired 1856).	States under the Rajahs of
The Guicowar.	Jedpore, Jeypore, Odeypore, Bicanur, Jessulmair, and other Rajpoot chiefs.
Bhopal.	Holkar.
Kotah.	Goands, Bheels, Coolies, and
Bondee.	Catties.
The Sattara Rajah (acquired 1842).	

The chief cities, which are the capitals of the independent or quasi-independent states, have in some cases historical interest, and are of some importance from their site or the products of the country around them. "Hyderabad, on the table-land of the Deccan, the capital of the nizam's dominions, is a large Moslem city of two hundred thousand inhabitants, reputed to be the Sodom of India, in allusion to its beautiful neighbourhood and the depravity of the people. The kingdom contains Aurungabad, named after the Mogul emperor Aurungzebe, and Assaye, a village, famed for the decisive victory of the British under Wellesley in 1803. Nagpore, capital of the kingdom so called, on a branch of the Godavery, in the north of the Deccan, contains a population of upwards of eighty thousand. Baroda, the residence of the principal native chief of Gujerat, the Guicowar of Baroda, near the head of the Gulf of Cambay, has a population of one hundred thousand, and Ahmedabad, in the same state, is equally populous, but with vast ruins. Jeypore, near the Toony River, in Rajpootana, formerly one of the principal seats of Hindoo learning, is remarkably magnificent and regularly built. Gwalior, capital of Scindiah, near the central point of India, is celebrated for its strong fortress, on an almost inaccessible rock. Katmandoo, the capital of Nepaul, has little importance. Tassisudon, at a great elevation on the Himalayas, is the summer capital of Bhotan, being deserted in winter on account of the cold."\*

GURWAL, or, as it is otherwise called, SERINAGHUR, is of little importance as a native state, except for its position as one of the frontier countries to the north of British India. Of late years much of its land has been absorbed as British territory. It is situated chiefly between the thirtieth and thirty-first degrees of north latitude. On the south it has the great plain of the Ganges, and northward it is separated by the Himalayas from Thibet. Its proper limits are defined by a good river boundary to the east and west, the Dauli, Ahacananda, and Ramgunga flowing past it on the one side, and the Jumna on the other. The political boundaries of this country have been changed as often as the expediency of the British government dictated.

This is one of the most peculiarly formed countries on the Indian continent. It is a succession of hills and valleys, and so short

\* Rev. Thomas Milner.

are the distances between the different ranges of highland, that it has been affirmed by a military officer of experience that there is not room for a brigade of infantry to manœuvre anywhere in the valleys.

The climate is very mild, and at certain seasons cold. The forest trees of Europe are indigenous — oak, fir, and horse-chestnut abound; the holly and other European evergreens are to be met with in every direction, and the fruits familiar to England, especially the strawberry, are those which most luxuriantly thrive. Pheasants, and other English game, are plentiful. Still there are characteristics of oriental scenery and animal life, which prove that the climate is not identical with that of western Europe: the elephant roams in the thickets, and the insects and reptiles are similar to those in the lower latitudes of India. The country is not populous; but if occupied by an enemy, would afford positions of strength against an army from India. The produce of the country is of considerable value, consisting of hemp, wool, gums, lead, copper, and sometimes gems are found. The capital, Serinaghur, is small, but well situated for commerce, between the north and north-east and the lower country of Hindoostan.

When, in 1814, General Gillespie conducted military occupations against the Goorkhas, he met with a determined resistance from that gallant little people, who then held possession of the country. His troops experienced some severe repulses, and he was himself numbered with the slain.

In the Gurwal and Kumaon country are the sources of the Ganges, and at Gangotri, a celebrated place of Hindoo pilgrimage, the river bursts forth from beneath an immense snow-pile. Here there is a wooden temple, in which are the footsteps of the goddess (the Ganges) visibly imprinted on a black stone; here also pilgrims bathe in the pools of the Ganges. Few trees are seen in this neighbourhood except the birch, and the scenery is wildly picturesque. There is an image of the Ganges in red stone, also of Siva, Parvati, Bhagirathi, Annapurna, Devi, Vishnu, Brahma, and Ganeesa, and a small female figure of silver. The face of the country is composed of the third ridge of mountains from the plain; the fourth or highest range is that which separates Hindoostan from Thibet, or Southern Tartary. The exact spot in which spring the sources of the Ganges is concealed by immense snow-heaps. It is remarkable that, notwithstanding the intensity of the cold, sheep are pastured here; and when the highest range is scaled, or turned by the passes, the opposite side is of easy descent, being like

table-land. Rock-crystal is found around the great snow mounds, especially near the sources of the river. Great numbers of Brahminical devotees from Hindoostan incur heavy toil, exposure to cold, which they are badly able to endure, and considerable expense, in ascending these heights, not only to enter the temple of Gunga, worship the images, and bathe in the sacred pools, but also in quest of Vyas, the great legislator of their annals, who, with a host of saints and sages, are buried alive in a cavern! The hope of entering such company, or of inducing them again to enlighten the world by their wisdom, is sufficient to inspire thousands of pilgrims to undertake long and laborious journeys; but if they fail in realising so pleasing a dream, nevertheless their labour is not in vain, for the mere fact of performing the pilgrimage expiates a multitude of sins, removes impending evils, and ensures a happy passage through all the stages of transmigration through which the devotee is destined to pass. The people believe that the specific gravity of the water of the Ganges, taken at its source, exceeds that of all other rivers, and that it is too pure to undergo corruption.

Among these hills is the temple of Kedarnath (Kedera Natha), in latitude  $60^{\circ} 53'$  north, and longitude  $79^{\circ} 18'$  east, and about sixty-one miles from the Gurwal capital. The height of the temple above the level of Calcutta is, according to the report of certain British officers, nearly twelve thousand feet.\* The peculiar object of worship in this spot is a large misshapen mass of black rock, in the shape, according to Hindoo fancy, of the hind quarters of a buffalo. The priests here propagate the most absurd fables, and practise the most shameless delusions upon the people. On one occasion a party of British officers found three female devotees, whom the Brahmins instructed to advance from a certain point until they reached a precipice of vast depth, over which they were to leap, securing thereby the expiation of their sins. They could not find the rock from which the pious plunge was to be taken. One died from the cold, another lost one hand and both feet from being frost-bitten, and the third had her extremities mortifying, and every probability appeared of her speedy death.† The Aghora pantees, mendicant devotees of Aghora, one of the names of Siva, are represented as practising cannibalism as a religious rite.‡

The little town of Bhadrinath is built on the west bank of the Alacanada River, latitude  $30^{\circ} 43'$  north, and longitude  $79^{\circ} 39'$  east, about eighty miles north from Almora, in Kumaon. This place is remarkable alone for its pic-

\* Captain Webb.

† Ibid.

‡ Raper.



turesque position and its idolatrous associations. The temple is built in the form of a cave, surmounted by a cupola, with a square shelving roof of copper, over which is a gilt spire and ball: the height is about fifty feet. An earthquake nearly destroyed it at the beginning of the present century; but the liberality and piety of some Indian princes were laid under requisition for its repairs. There are various stories of the antiquity of this temple, some of them ascribing to it a foundation as remote as one thousand years before Christ. The chief idol is about three feet high, cut out of black marble, and dressed in a suit of gold and silver brocade. This is a very wealthy idol: at one time it possessed seven hundred villages.\* The number of pilgrims who annually prostrate themselves before it are computed at fifty thousand. A large retinue of servants attends upon it to dress it, feed it, and pay it proper respect! The severity of the climate may be conceived from the fact that in June the snow has been computed to be seventy feet thick.† There is a cavern here which the Brahmins allege is the abode of multitudes of holy Hindoos, who departed this life some thousands of years ago. The people in the lower provinces, who read about it, suppose that these holy personages reside on the mountain, and are disappointed to learn when they arrive after a painful pilgrimage that it is *in* the mountain they have made their sanctuary, and that all access is barred by impenetrable snows.‡

The province of KUMAON, which is properly a part of the Gurwal territory, has been under the British government since the latter expelled the Goorkhas, who exercised a stern but generous sovereignty. This province is remarkable for its saul forests, and its forests of fir. The former are superior to any known in the low countries; the latter are magnificent. The firs grow in places almost inaccessible; the timber is very superior, and particularly well adapted for spars, masts, and other shipping purposes. They are greatly superior to the fir-trees of Europe, being nearly as hard and much stronger than teak. The Kumaon hills are not only productive in timber, but also in hemp, resin, turpentine, oil, copper, lead, and iron; small quantities of gold are deposited in the sands of the Pavar River in its descent. Much intercourse is carried on with the Chinese inland province of Hung.

The people are supposed to be in the main aboriginal; they tyrannise over woman, compelling her to work in the field, while the men undertake the superintendence of household affairs. Polygamy is practised on an

extensive scale, even by the poorest, and with a view to the pecuniary advantage of an additional number of field labourers, acquired by an increase of wives. The Brahmins are extremely numerous, and have subjected the people to their interests: they possess the lands, and have degraded the people almost to the condition of slaves, by practising upon their ignorance and superstitious feelings.

Throughout these mountains the most exaggerated idea of the power of the Chinese empire used to prevail. When Mr. Gott was deputed by Sir Henry Wellesley to investigate the forests of Kumaon, he found the people in a state of alarm lest the Chinese emperor should hear of his arrival, as he had threatened to depose the Rajah of Nepaul if any European strangers were permitted to enter his territories.

In some tracts ceded to the British by the Nepaulese, the products of the mountains are very abundant. Magnificent cedar, horse-chestnut, yew, sycamore, walnut, and other trees, crown even lofty heights. Some of these far surpass the finest trees which on a former page were mentioned as offsprings of the prolific soil and stimulating climate of Ceylon. Cedars, one hundred and eighty feet high, and twenty-seven feet in circumference, measured at the height of a few feet from the ground, are common. The hemp is such as cannot be matched in the world.

The country of NEPAUL, on the north-east frontier of India proper, is worthy of being distinguished from all the independent states, or those partially dependent on the company. During the sepoy revolt of 1857-58, the ruler of Nepaul gave most efficient aid to the British, and, but for the unaccountable refusal of his offers of auxiliary forces on the part of the government of India, it is probable that both Delhi and Oude would have been subjugated much sooner, and with much less cost of human life and destruction of property.

Nepaul was once a powerful empire, its rajah ruling over the vast range of territory bordering Hindoostan on the north and north-east. It has, by its conflicts with the British, been greatly reduced in dimensions and restrained in power, yet it is still a noble state. It is separated from Thibet on the north by the Himalaya Mountains; and bounded on the south by the provinces of British India, known as Delhi, Oude, Bahar, and Bengal. The river Mitchee, on the east, flows between the British and Nepaulese territories; on the west the branch of the Goggra called Cali, separates the British portion of Gurwal—the Kumaon district—from Nepaul. In its greatest extent the country

\* Buchanan. † Raper. ‡ Buchanan.

ranges between the twenty-seventh and thirty-first degrees of north latitude. In length it is under five hundred miles, and in breadth not much above one hundred. The country exhibits the form of a parallelogram, three sides of which are bounded by the British dominions, and Sikkim, under British protection, and the fourth is contiguous to the Himalayas and the Chinese empire. The mountains are covered with fine timber, pines of a quality similar to those of British Kumaon are to be met with in lofty forests; the *mimosa*, from which the catechu is made, is also abundant. The birds of these wooded heights are extremely numerous, parrots and paroquets especially. These are purchased by bird-fanciers, who retail them in the lower provinces, from which they are dispersed to other lands. The country from its southern boundaries slopes up to a range of low hills; thence, after a very slight depression, the mountains rise in their lofty grandeur. The appearance of these vast elevated lands, covered in some cases with eternal snow, is sublime. Between the clustering, broken, and unequally abrupt acclivities, are cultivated valleys, but seldom to any great extent; these valleys are situated at elevations above the plains of Bengal varying from three thousand to six thousand feet. From this circumstance Nepal produces almost all the fruits of the tropics, and also those of the temperate zone. Some of the valleys teem luxuriantly with the pine-apple and the sugar-cane; others bear the cereal crops of England. The rattan and the bamboo are to be seen on the declivities which skirt one warm valley, while the oak or pine encounter the sterner climate of another. Peaches are abundant, but are spoiled by the periodical rains; and the orange grows to great perfection. Ginger and cardamom are produced in large quantities.

Flocks of sheep pasture on all the hills: little attention is given to them; in obedience to their own instincts they seek the warmer valleys in winter, and in summer clamber the steep hills, and browse upon the young grass that covers them. Horses are brought from Thibet, also the shawl-goat, choury or bos-grunnies. From the lowlands buffaloes are brought, fattened in the mountains, and slaughtered for food; hogs also are brought from the low regions, although the country seems well suited for breeding both species of animals. The pig seems to thrive in all climates, but the Nepaulese, although they import it, and therefore must set a value upon it, seldom rear it.

Two splendid species of birds frequent these cold regions—the memal (*Meleagris satyra*),

and the damphiya (*Phasianus impeyanus*). There is also a bird to be met with in the loftier ranges, called the fire-eater, or chakoor (*Perdix rufa*), which pecks at sparks of fire.

The mineral resources are considerable, consisting of lead, copper, zinc, and iron; gold to a small extent is found in the channels of the rivers. The copper and iron lie near the surface. Corundum and sulphur are also found in the mountains.

“The valley of Nepal” is well adapted for cultivation, and is the largest alluvial space within the Nepal dominions. The hills which begirt it are clothed with common spruce, Weymouth pine, hornbeam, oak, and chestnut; the lower vegetation is luxuriant, hardy shrubs, resembling those of Europe, cover a large area. The flora of these hills, and the valley they surround, comprises the flowers of Hindoostan and of Europe—the former springing up in the rich vale, the latter on the mountain slopes.

The scenery is rendered strikingly picturesque by the mountain courses of the rivers. These, generally rising in Thibet, wind their way through passes, which they thus render impracticable, and, as they dash from rock to rock, from one vast precipice to another, afford scenes of solemn grandeur.

The valleys are inhabited by many tribes of distinct appearance, language, and habits. Those which are supposed to be aboriginal have a strongly marked Tartar physiognomy, or a resemblance to the Chinese. There are Hindoos in these regions, and have been from a remote antiquity, but they are regarded by the other races as intruders. The Hindoos of the mountain are called Parbutties. The Rajpoots are tolerably numerous, and are decided Brahminical devotees.

The Goorkhas are the ascendant race; they are men of very low stature, seldom exceeding five feet. They are brave, no danger or difficulty deterring them; and with their short sword, or hatchet, which it more resembles, they will close upon the most gigantic enemies, and generally vanquish them with great slaughter. In their conflicts with the British they were less successful, but the 50th regiment suffered severely from the hatchet, or heavy knife, cutting through the musket; and the dexterity of the Goorkhas in close quarters, united to their dauntless bravery, enabled them to inflict a heavy penalty upon that gallant and well disciplined corps. Brigaded with the same regiment afterwards in the Sikh campaigns, these men of the mountain fought side by side with our soldiers, dealing defeat and death upon the common enemy. In the

rebellion of 1857-8 these same warriors again appeared upon the theatre of battle as our allies, and drove the tall mutineers of the Bengal army before them, as their mountain torrents sweep the loose soil from the rock.

Perhaps there is not a country in the world where religious dispute prevails more than in Nepal. The Goorkhas generally administer the old Mohammedan argument of the sword, as the best way to cut short a controversy, although these warriors are not followers of the prophet, but generally of Brahma. There are the purest Brahmins in India to be found among the Nepaulese people, while others, in many cases, set Brahminical laws at defiance, and eat beef; Buddhists, who conform to the type of their religionists in Birmah, others to that prevalent in Thibet, and some who differ from both. There are followers and persecutors of the Thibet Lamas; Mohammedans who consider the eating of pork a crime, at least as great as idolatry; Hindoos who regard eating beef as impure as Christianity; and herds of mountaineers who will risk life to steal either swine or kine for the gratification of their appetite for animal food. Some offer constant sacrifices of animals, others consider it sacrilegious to kill one; and a large sept or sect (it is difficult to say which it is) has a taste for carrion and diseased cattle.

The morals of the people are very diverse—ceremonial purity being held by many as the *summum bonum*, philosophy being the chief consideration with others. A large section of the population live in desperate licentiousness, and are utterly enervated at an early age. Some of the humbler classes are polygamists, and polyandry is not unknown. Generally male and female licentiousness prevail, and murders the most vindictive, the result of a revenge long kindled, are perpetrated even in the capital, by men of rank, on the ground of jealousy. The knife is carried for the chief purpose of avenging wounded honour in this matter. Among all these conflicting passions, degrading superstitions, deeply cherished prejudices, and absurd religions, Christianity has no field. Efforts indeed have been made to penetrate the chaos of crimes and creeds which make up the social and religious life of these benighted races, but as yet the efforts have not been commensurate with the object.

The portions of the country or countries over which the Goorkha sceptre now sways, which attract most interest, are the two celebrated valleys of Nepal proper, commonly called Great and Little Nepal. The larger valley, according to General Fitzpatrick, was once a lake, and in its centre were two islands, now hills in the centre of the vale. The

these, of elegant form, is sacred to the Buddhists; the other to the Brahmins, who believe that Siva and his wife resided there, to whom they have built temples. The river Gunduck, which flows nearly around it, is esteemed by them to be so sacred, that they, and all the followers of their doctrines, desire to be buried with their feet laved by its current, and afterwards their bodies burnt on its banks. By this means they hope in the metempsychosis to escape occupying a body inferior to that of man.

Nepal proper sends down to the lower country elephants, ivory, rice, timber, hides, ginger, terra japonica, turmeric, wax, honey, pure resin of the pine, walnuts, oranges, long pepper, ghee, bark of the root of bastard cinnamon, also the dried leaves, large cardamoms, dammer, lamp oil, and cotton of the simal-tree. The productions of Bengal and the north-west provinces, and English manufactures, are taken in exchange—the balance, being very much in favour of Nepal, is taken in silver: this is one channel of the drain for silver from Europe to the East.

The towns of Nepal proper are inconsiderable, and destitute of commercial or architectural pretensions.

West of the territory especially designated Nepal is the country of the Twenty-four Rajahs. The first in the enumeration is Goorkha, which is the original country of the Goorkha race, and of the reigning family. The town is situated on the top of a high hill, and it is said contains two thousand houses, and the temple of Gorakhanath, the tutelary deity of the district, and of the reigning family of Nepal. The Goorkhas themselves were Magars, but derived the name they bear from the territory which they made their home, and which derived its designation from the name of the local god. The reigning family is worthy of the courage and spirit of their race. The rajah is a man of integrity, intelligence, gentle manners, and resolute will. He visited England, studied the laws, institutions, and manners of our country, is fond of everything British, and does all he can to introduce civilization into his rude but picturesque dominions. His palace is furnished with English furniture and works of art; his dress is in the main European; and his manners and conversation those of a thorough gentleman. He is the faithful ally of the Honourable East India Company; and before his proffer of troops was accepted in 1857, he sheltered all the fugitives who could reach his territory, and treated them with the most delicate consideration. "Equally free from assumed dignity, and flattery, his behaviour, especially to the English ladies re-





